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MEMOIR OF THE REV. ROBERT STEVENSON,
FORTY-SEVEN YEARS PASTOR OF THE CHURCH AT CASTLE-HEDING-
HAM, ESSEX.

(Continued from page 285.)

THE pleasing prospects of domestic comfort by which Mr. S. was surrounded upon his settlement at Castle Hedingham, were soon clouded by a very serious illness, which long confined him to his chamber, and, indeed, threatened his life.

Whilst he was thus situated, letters were received from his relations at Berwick, informing him that the congregation at the High Meeting in that town wished him to become their pastor, and were willing to make increased exertions for his comfort. These communications were quickly followed by a regular invitation, but such was the very precarious state of his health that the idea was necessarily abandoned, and when at length he did recover, he felt himself in such circumstances of comfort, that even a residence in his native town was no temptation to him.

The increasing infirmities of his venerated colleague Mr. Ford, now began to excite some painful apprehensions that the time of his departure was at hand, and this was confirmed by his request to be removed to Islington, that he might die in the bosom of his family. This event took place there on the 24th of April, 1778, when he finished an honourable and useful course in peace. Now for the first time did Mr. Stevenson feel all the weight of the pastoral relation, and for the first time was he called to gaze on the pallid countenance of

one he loved; but this was only the beginning of sorrows to him, for before the tomb of his beloved father in the ministry was well closed, a malignant fever entered his own house, and within four short days, his only daughter, and her much loved mother, were numbered with the dead.

Such an awful visitation was itself sufficient to occasion illness, but that destructive malady which had thus taken away the *delight of his eyes at a stroke*, attacked his own person, and the united effects of disease and sorrow so preyed upon his delicate frame, that his recovery to health was again uncertain, and it evidently appeared that it *was of the Lord's mercies, that he was not consumed*. The state of extreme debility to which he was reduced prevented, it is presumed, his recording those feelings which he experienced under this mournful providence; but an inscription on a tablet to their memory evinces the strength of his affection.

Sustained by that Arm which had smitten him, he gradually recovered from his debility and grief; and time, which softens our sorrows and gradually heals our wounds, restored him to something of his wonted cheerfulness, and after enduring the solitude of a widowed state for more than two years, he was united to Miss Sharpe, of Romsey, Hants, who was the endeared companion of his remaining days, and yet lives, with

her only surviving daughter, to mourn their irreparable loss.

In 1786, Mr. Stevenson was requested by a respectable bookseller in London, to prepare for the press, a new and much enlarged edition of *Guthrie's Geographical Grammar*, which was about to be published in quarto, and which task he undertook, and performed so much to the satisfaction of the publishers and the public, that the book passed through several editions under his vigilant superintendence.

The 5th day of November, 1788, completed the first centenary of the glorious Revolution, and this most interesting epoch was not permitted to pass away unnoticed. Public meetings were held, and festive entertainments were given in many of the great towns of the empire, to commemorate this most important period of our national history. While some of the lovers of our constitution thus displayed their feelings, others, in better taste and with greater consistency, retired to the house of prayer, and spent the memorable day in ascribing the praise to that God, who, by one stroke of his hand, delivered our land from popery and arbitrary power.

Mr. Stevenson was not insensible to the hallowed ardour of patriotic gratitude and exultation, and, therefore, he assembled his people, and addressed to them a very instructive sermon, which he afterwards published, entitled, *The Principles of the Revolution asserted and vindicated, and its Advantages stated*.

This sermon he inscribed to his people, and from the dedication, we extract the following beautiful passage, which is peculiarly characteristic of his affectionate and pious mind.

"You have certainly the first claim, my beloved friends, to this discourse, which was composed solely with a view to your improvement. So memorable an era as the

hundredth anniversary of the glorious Revolution, I could not let slip without leading your minds to a view of the great advantages we all enjoy from it; and endeavouring more firmly to impress upon you, those manly principles which animated our ancestors, and will, I hope, descend from father to son, to the latest generation. Far other subjects than the present have been the delightful and constant themes of my ministry among you—the blessings, the privileges, the liberties, and the laws of another kingdom!—a kingdom, which rises in dignity and grandeur infinitely above the most perfect state of any earthly one. And it is no common joy which fills my mind, when I reflect, that the great Monarch of this kingdom has been pleased so to honour his own sacred institutions among us, that the number of his loyal subjects has been increased, and the souls of his faithful friends edified and comforted. Fourteen years spent in your service, have been by far the most pleasant part of my life; and every increasing year has brought with it some new proofs of your affectionate attachment, and some fresh displays of God's glorious grace. From these considerations, you cannot but be much endeared to me; and whilst I cheerfully give this public testimony of the sincerity of my affection for you, I look forward with triumph to that glorious day, when, I trust, I shall rejoice with many of you in the kingdom of our Father: for what is my hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

In the beginning of 1789, George Welch, Esq. Banker of London, observed with much concern, that the public seminaries among Protestant Dissenters were not sufficient to answer the calls of all the vacant churches, and, therefore, determined with distinguished libe-

ability to establish three private academies, by which a limited number of students might be introduced to a course of preparatory studies for the Christian ministry. In February of that year, the Rev. Messrs. Barber and Davies, of London, were employed by him, to request Mr. Stevenson to undertake the tuition of three young men, whom he should be at liberty to select, but his modest dread of undertaking a task so arduous, together with some domestic circumstances, induced him to decline it, and though Mr. Welch* was much disappointed by his refusal, yet he was so convinced of Mr. Stevenson's ability for the work, that he renewed his application the following year, but without success.

During the summer of 1789, the Rev. J. Thompson, of Clapham, visited some friends in the neighbourhood of Castle-Hedingham, and attended on Mr. Stevenson's ministry during his residence there. On his return, he addressed the following letter to his friend, which so pleasingly describes the affectionate labours of the pastor, and the flourishing state of the congregation, that we insert it as a valuable testimony to the worth of our departed friend.

"Dear Sir,—Though I have been obliged to drop almost all correspondence with my brethren, and writing becomes difficult and painful to me; yet, I cannot resist a very strong and powerful inclination, to acknowledge the very great pleasure your company and conversation hath lately afforded me, and how much I rejoice in the agreeable situation Providence has placed you in, both with respect to com-

fort and usefulness. Long, my dear Sir, may the smiles of an indulgent Providence attend you, and your usefulness keep pace with your advancing years.

When I reflect upon your affectionate and well directed discourses to a numerous and attentive audience, and keep in mind their serious countenances and the relish with which they receive your instructions, dwelling with fond delight upon the words that drop from your lips, I am filled with renewed pleasure, and see cause for abundant thanksgiving to God on your behalf, who hath been pleased to make you the honoured instrument of his providence and grace, in spreading the triumphs of the Gospel, and training up souls for heaven. May their number be continually increasing, is the prayer of your affectionate friend and brother,

"J. THOMPSON."

Mr. Stevenson's growing reputation as a preacher, naturally caused inquiries to be made respecting his inclinations to remove to the metropolis; but his laconic reply was, "*I dwell among my own people.*" But to a revered friend in the ministry, who applied to him respecting an important charge* then vacant, he more fully explained his feelings in a letter from which the following is extracted.

"August 26, 1793.

"After a settlement of almost 19 years with my people; after having formed friendships with many of them, and knowing of some degrees of usefulness with which I have been honoured by the great Lord of the vineyard amongst them, I cannot bring my mind to leave the large and attentive congregation amongst whom I labour."

The formation of the London Missionary Society is an important

* It should be recorded to the honour of this gentleman, that he liberally assumed the excellent Cornelius Winter in the useful work of tuition, and that the academy at Gosport, which has so long been a blessing to the churches, originated in his application to its venerable tutor, Dr. Bogue, to receive three or four pupils under his instruction.

* The congregation assembling at the Pavement, Moorfields.

epoch in the religious history of our country, for whilst it strikingly exhibited the deplorable condition of the heathen abroad, it called to mind the condition of thousands, who were in a state of heathenism at home, and consequently produced a powerful re-action in favour of religious exertions in the benighted villages and hamlets of our native land.

This was the effect it produced in Essex, and the associated Dissenting ministers of that county resolved to take some steps for the revival of religion, and the farther spread of the Gospel amongst those who had not a convenient opportunity of hearing it.

They resolved, first, to address a circular letter to their respective churches and congregations, earnestly recommending *a serious attention to religion*, wisely judging that the success of any future attempt to diffuse the Gospel in the dark parts of their district, and to form new churches, must very much depend on the state of religion in those churches which were already established.

Mr. Stevenson was, therefore, requested to draw up a circular letter on the above subject, which, having been read and adopted at the autumnal meeting of the association in 1796, was signed by the Rev. Wm. Cooper, late of Chelmsford, as the Chairman, and a large edition was printed at its expence. The circulation of this address was calculated to be very useful, its style is neat and forcible, and its appeals to the conscience and the heart are very impressive. Convinced of its beneficial tendency, the Committee of the Religious Tract Society, have adopted it with only a few verbal alterations, as No. 89 in their valuable series, under the title of "*The Christian Ministers' Appeal; or, the Importance of Personal and Family Religion.*"

The importance of establishing

a distinct Society, for the Promotion of the Knowledge of the Gospel in the County of Essex, was still felt, and the subject of this memoir, with a few other ministers, zealously promoted the measure, till at length a meeting was held at Dunmow, on the 5th of June, 1798, when a number of pastors and other persons, deputed from congregational churches in the county, drew up the plan, and laid the foundation of the ESSEX CONGREGATIONAL UNION.

Mr. S. was called upon to preach its first annual sermon, which he afterwards published under the title of, "*Village Preaching Considered and Enforced,*" and in which he recommended those exertions with much effect, having himself, at the request of the Committee, visited and preached in some of the dark parts of the county.

As some of the congregations in Essex had not countenanced and supported this infant society in a manner equal to its claims, Mr. Stevenson was employed to draw up a circular letter on the subject, which we transcribe, hoping that its solemn appeals may still be useful in arousing the latent energies of slumbering churches.

"To the Independent Ministers, Churches, and Congregations, in the county of Essex, and its vicinity.

"Brethren, dearly beloved—A very generous concern has been excited in the breasts of Christians of different denominations, to extend the boundaries of the kingdom of our blessed Lord. We need reason to lament, that in past years we have been too inactive in this important cause. Enjoying the great blessings of the Gospel ourselves, and living, we hope, upon its truths, we have either beheld with cold apathy the spiritual wants and miseries of others, or at best, have regarded them with ineffectual pity. Round

from this state of indifference, we feel an anxious solicitude to promote the present welfare and eternal felicity of those precious souls, which are all around us perishing for lack of knowledge. We deplore the awful state of ignorance, thoughtlessness, and vice, into which they have fallen; we feel for those miseries which they are now suffering, and for that future anguish to which they are exposed, as the just consequence of sin; and having formed ourselves into a society, with a view to communicate to them the glorious Gospel of the blessed God, we call upon you, brethren, to assist us by your countenance, by your support, by your counsel, and by your prayers. We call upon you, by the consideration of the many thousands who have already perished beyond the reach of hope, and in the names of those vast multitudes who are daily dying around us. We would urge you by the solemn thought, that in a very little time our seasons of usefulness will be for ever over; and that he that soweth sparingly shall reap also sparingly; but that he that soweth bountifully shall then reap also bountifully. We most earnestly intreat you, by all that you have ever known yourselves of the love of Christ, of the compassion of his heart, and of the freeness of his grace, to endeavour to impart this interesting knowledge to others. We would further press this point upon you from the honour, the unfading honour, which will be attached to that man who winneth souls. Finally, permit us, dear brethren, to beseech you by the time already lost, by the shortness and uncertainty of that yet to come, by the awfulness of death and the solemnities of judgment, that none of you will discourage us by a cold silence; but that you will more and more strengthen our hands by your aid, and animate our hearts

by your approbation. Signed, on behalf the committee,

"ROBT. STEVENSON, Chairman."

The committee of the Congregational Union, having proved Mr. Stevenson's ability and willingness to employ his pen in their service, requested that he would draw up a short and evangelical address to the ignorant and unawakened, which produced a tract, entitled *A Warning Voice to Sinners, and the Salvation of the Gospel proclaimed*. This truly valuable address was also received upon the list of the Religious Tract Society, as No. 45, *The Warning Voice*, about 10,000 of which are annually published in our own country, besides the wide extended circulation it has throughout the Continent, it having been translated, under the direction of the committee, into most of the European languages. Scarcely a report of that society is published, without recording some striking instances of its usefulness; so that the remark which a venerable Minister made fifteen years ago, may be now well recorded, "that if Mr. Stevenson had lived to no other purpose than to write the *Warning Voice*, he would have lived to answer a valuable end."

The death of the Rev. Aaron Wickens, of Dunmow, the secretary of the Essex Associated Ministers, gave them an opportunity, in 1799, of testifying their affectionate respect, by appointing Mr. S. to the vacant office; and the punctuality, diligence, and courtesy, with which he fulfilled its duties till the last year of his life, proved that they were not mistaken in their choice.

In 1803, it was his happiness to receive his eldest daughter as a member into the Church at Castle Hedingham, when she was in her 19th year; and her amiable, active, and holy temper, made her an example to many that were beyond her years, and was a source of pe-

cular satisfaction to her much-loved parents; but she was soon to be removed to a more perfect state of society: a pulmonary complaint attacked her in 1806. "But (to use her father's words) the flattering nature of the malady, a slight cough, a little hoarseness, and these very symptoms occasionally giving way to medicine, deceived both the parents and herself as to the real danger of her case; but in the summer of 1807, these symptoms, renewed by some little cold she had caught, began to assume a very formidable aspect. All the aid of medicine was resorted to, which either the London or country practice could supply, change of air, and journeys to distant friends were tried, but all in vain; this flower, this lovely flower, which gave such pure delight to every beholder, gradually faded—for the worm was at its root!"

She died, in the arms of her father, Sept. 6, 1808, sustained by

the hopes of a glorious immortality, and leaving behind her those unquestionable proofs of her happy state, which cheered her sorrowing family under this afflictive visitation. Mr. S. collected from her papers many interesting extracts, and compiled a memoir,* which is at once a monument of her piety, and his parental affection.

In 1816 Mr. Stevenson was requested, by the Associated Ministers assembled at Witham, to write an address to their churches on the subject of *Schism*, with a view to expose the sin and danger of divisions in Christian societies. This task he performed with his accustomed ability, and a large impression of it was printed and sold, and it is in contemplation to reprint it.

(To be concluded in our next.)

* First published in the Evangelical Magazine for July, 1810, then as a distinct tract, and also in S. Burder's Memoirs of Eminently Pious Women, vol. 3.

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXIV.

MAN'S TRANSIT THROUGH TIME INTO ETERNITY.

"When a few years are come, then I shall go the way whence I shall not return."—Job xvi. 22.

Nothing is so flattering, yet nothing so deceitful, as human life! for though all through it is big with promise and fair in prospect, yet in the issue it proves empty, and inadequate to our expectations. After a man has reached the ordinary limit of human existence, it is but too generally the fact, that he appears to have lived in vain. The god of this world, whom men serve through life, forsakes them in death, or attends them only in the character of a tormentor, to mock their wickedness, and triumph over their credulity. But the wisdom

which cometh from above will teach us so to number our days, as to expect nothing of substantial good from the flattering prospects of the world; and yet so to number them, as to make them introductory to scenes of perfect, unalloyed, and eternal blessedness. The sentiment of the text is founded on a fixed, universal, and unalterable decree. Men may think it strange, or they may think it hard; they may deem it cruel, or they may deem it unwise, but it remains an unquestionable truth, the fatal day is hastening on, and each one must feel it to be a fact which requires to be laid home with infinite seriousness upon his soul, "when a few years (at the utmost) are come, then he shall go the way whence he shall not return."

I. First then let us impress our minds with the *brevity*, the *rapidity*, and the *uncertainty* of our years. When we speak of human life, let us cautiously watch against the folly of deeming it a long and pleasant journey; against the delusion, which would make its progress appear slow, and its end distant. What is your life but a vapour—the flight of an arrow through the air—the rapidity of the weaver's shuttle—the flower of the field, which to-day is, and to-morrow is cast into the furnace. Well are we denominated *creatures of a day*, of a summer's day: not always long, often deceiving our hopes before noon, and sometimes even in its morning obscured and abbreviated by clouds and tempests. Life, human life, signifies the brief measure of that duration in which body and soul remain in a state of union and co-operation. This mysterious union, which constitutes us conscious and accountable agents, takes place at our birth; and though its continuance doubtless depends on the will of God, yet it is every moment liable to dissolution, and is exposed to an infinite multitude of evils and accidents, any of which may reach the hidden and mysterious principle of life, and, in an instant, cut asunder its firmest links. Even time itself, which seems at first but to cement and strengthen the union of body and soul, and which, as day succeeds to day, appears to invigorate and mature them, is the most certain destroyer: while it leads us on from the weakness of childhood to the gaiety of youth, and then to the vigour of manhood, it is but hastening our steps to the verge of life, and weakening the bond that it first contributed to strengthen. While it develops our power, it does but exhaust it; and while it measures out to us the cup of life, it drops into it the poison of death.

1. The first words of this text seem to remind us of the rapidity

of life, even in its best state—when you have said your utmost of its length, it consists only of a few years; and how hasty is the passage of these! How hurried our succession from stage to stage! Who has not been surprised at the speed of time *in review*? And who has not again and again remarked of periods including more than a few years, “why it seems but yesterday!” When we have passed one stage, and look back upon several years, they appear but as so many days. In looking forward, indeed, time appears long, because our imaginations people it with events, and colour it with every change and variety of pleasure. But when we have gone through its several stages, we are still prone to be dissatisfied, still fond of anticipating a longer, and still a longer space; while the past is like a dream when one awaketh, only a very small portion of the confused scene remains. We are travellers, who are hastening on our journey, or as pilgrims moving towards a distant place: at setting out, our imagination lengthens the course by its busy, its vague, and its endless anticipations; and at the close, shortens it by that oblivion of the *past*, with which it introduces the *present*, and promises the *future*.

2. Again, let us remember in connexion with the words of this text, the *brevity* of human life *in the whole*—for not only does one period rapidly succeed another, so as to make each appear hurried and unsatisfactory, but the whole sum is brief. Job says, *a few years*; Moses says, *a few days*; David says, *Mine age is as nothing*. Let it be stretched to its utmost; let it be supposed that I shall retain my vigour to seventy or eighty, yet they are only a few years from the age of twenty, or thirty, or forty, when we first begin to know what years mean. Onward from the experience and wisdom of manhood, all the rest

are soon counted; the sands are dropping while we speak—the stream is flowing while we watch it; yea while we float down it, for “we are carried away as with a flood.” Our hasty years steal silently and surely on, and we think little of an hour, or a day, or a week, and have probably spent many—perhaps months and years, in mere amusement, or trifling, or positive sin, while we were all the time borne rapidly forward, and are come to the present moment, as to a point from which the future is all hidden, and to us has no existence; and all the past appears brief as a tale that is told. The inspired writer here speaks of a few years not as *certain*, but as at best the brief passage of his soul to a state from whence it cannot return. Ah! where shall the writer and the reader be in a few years? Let none reckon even on a few years. To some there remain only a few days—a few hours—a few moments.

But 3. The phraseology of the text reminds us that human life is all uncertain. The expression is indefinite; it does not say when ten, twenty, thirty, forty years are come; the whole was deemed questionable;—he might live a few years, but at best it could be only a few, and therefore it became him to feel the whole matter as uncertain, but as leading to a state from which he should certainly never return;—and who knoweth what shall be on the morrow? We may feel strong, and imagine our life sure for many years, but it is only a vapour which appeareth for a little season, and then passeth away; we come forth like a flower, and are cut down, or appear like a shadow, the shadow of a cloud moving along the ground, it is gone while you gaze. The man of forty or fifty may feel almost sure that he shall have a few; the man of seventy or eighty hopes that he

shall have a few; the man of twenty or thirty is almost confident that he shall have many; but yet not one of all the myriads of human beings that pursue the fitting shadows of earthly good, has any security for another year, or even another hour; all, all is uncertain. The summons may come upon us suddenly, and in the midst of our strength, or the midst of our folly.

II. We advance to remark upon the text, that the termination of these few years of human life, whether it be distant or near, will inevitably bring us into a state of conscious being, from whence there is no return. These words of the text demonstrate, that Job was a believer in a future state: “I shall go the way I shall not return.” “I shall not cease to be, when a few years are expired, but I shall pass into a fixed eternal state: I, retaining my identity, my consciousness, shall go, disappear indeed from time, but still I shall be, though I shall not return here.” It is a matter of great moment to fix deep in our minds the belief of a future and eternal state; and not to allow its distance from sense, or its difference from this obscure state of being, its height above us, or its depth below us, or its undefined verge, which, though near, is invisible, and cannot be recrossed, to induce us to doubt its reality, or neglect its pre-eminent claims. There is indeed in us, because we are slaves to sense, a constant tendency to forget, or to dispute, the existence of that state; but when we revert to Scripture, to reason, or to the nature and constitution of man, these all declare, that when a few years are come, we shall go the way whence we shall not return: Death may separate the soul and the body, but all that essentially goes to constitute that all important identity—that imperishable personality, represented by this one significant word, shall go into a new and interminable state. The

house may lose its inhabitant; the traveller must pass on his journey; the sun may leave one hemisphere, but the withdrawal of its light and heat, is not the annihilation of its orb. The soul is the sun which shines upon the body and uses it as its own instrument, and though it must pass from the hemisphere on which it now shines at death, it is neither to lose its lustre nor its being. The word of God affords us ample satisfaction upon this point: it teaches us that all souls return to God for judgment, but that all souls of believers in Jesus ascend to immediate glory in the presence of their God and Saviour. I shall go the way, says Job, whence I shall not return. The wicked may be as sure of the fact as the righteous, for while Lazarus was carried at death to Abraham's bosom, the rich man, at whose door he had famished, died also, and in hell he lifted up his eyes, being in torments. It is a disbelief or a disregard of this invisible, future and eternal world, that lies at the foundation of all the sensuality, carelessness and sin of mankind. They dream that all things are to continue as they are; and that they shall never be awaked to eternity and to God: or they conceive that the obscurity in which they suppose these awful subjects are enveloped, justifies their hesitation; or they have a secret hope that death will land them on the shores of some new world of sensual delights; or they may be glad even, through the power of sin, the prevalence of unbelief, and the desire of impurity, to cling to that last and most degraded hope of fallen humanity—the hope of annihilation. But let every one be assured upon testimony which he is challenged to controvert, that every human soul shall continue in the full exercise of its faculties for ever,

for God has made the soul to live for ever, and I feel that in assigning his will and counsel for its immortality, I am assigning the strongest proof that any proposition can possess, and the most satisfactory that the human mind can receive.

III. Upon the words of this text let it be remarked, that the character of that fixed and eternal state into which we pass at death, will be determined by the manner in which these few years of human life have been spent. There is an intimate connection between that state of heart towards God, in which we spend the sum of life, and with which we quit the present earthly scenes, and the condition of our immortal spirits after death—Our eternity will derive its character from time—for God has connected by his purpose, and by his revealed word, a state of eternal happiness with a cordial and practical reception of the gospel, and a condition of indescribable and endless sufferings, with the rejection of the only way of salvation, which sovereign love has provided. While, therefore, our few years of earthly sojourn remain unexpired, it becomes a matter of infinite interest to know what is our present state before God. All other consideration as to our state in this life—our poverty or riches—our meanness or greatness—our wisdom or ignorance, are comparatively insignificant; they are the trifles that will leave no trace upon our heart, and no influence upon our state at that period when we go the way whence we shall not return. Equally unimportant is it to us now whether our years have been few or many—or whether any remain behind—all, all depends in that future world upon our character in this. How are we spending the days we now enjoy? for if we have lived but a few years, and have been led in them to

seek God, or if in youth we have found the pearl of great price—or in manhood's riper state are laying up treasure in heaven, then it is of very trifling moment whether we have many or few years to pass before we go hence—for we have the promise of God that when absent from the body, we shall be present with the Lord. This is that good hope through grace, which like an anchor of the soul, is sure and steadfast, and which enters into that within the veil; which binds fast the soul to that glory which Christ has in reserve to bestow upon us when our few years are ended. Happy, indeed, are they who are thus fitted to go the way whence they shall not return—a way, which the true believer, when he has once passed it, would not wish to return.

But do you inquire into the nature of that connexion which exists between our character in time, and our state in eternity—let it be observed, as it regards wicked men, God has made a decree that they shall receive the fruit of their doings; and as it regards good men, his grace has promised them the gift of eternal life. The connexion, in the former case, consists in the immutability of the divine counsel and threatening, and the moral and responsible character of every human being:—in the latter it consists in the relation there is between faith in Christ, as the principle of a new and holy life, and the promise of God in the Mediator, which secures a state of life and bliss, to all that thus do the will of God. Let all remember there is an indissoluble connexion between the guilt of man, and the punishment which God has annexed to it. "The wages of sin is death"—not here, but hereafter. It is a downward road which the sinner treads; it leads straight and manifestly to destruction. But "the path of the just is as the shining light." God has esta-

blished the connexion in both cases. Every thing about us evinces its reality; and it is the extreme of folly and of wickedness to disregard it. Oh that men could see, or when they are told, would but believe, that the life of sin they are now living, must, from the very nature of things, lead to a state of condemnation and eternal death. Every day brings them a step nearer. He has said it, who can never deny Himself, "the wicked shall be turned into hell." But let it not be forgotten, even by the wicked, that God has established a connexion not less clear, not less certain, between true repentance of sin, and a state of forgiveness here, and of perfect, holy, and blissful existence, beyond the sphere of earth, and the bounds of time.

IV. The words of the text may be improved to shew the ground there is to awaken the fear of some and animate the hopes of others.

1. If the sentiments already advanced are scriptural verities, and that they are so, we may appeal to the sacred record, then how precious a gift is time. It is bearing us all onward to eternity, and in a few years we shall all be gone the way whence we shall not return. We must all appear at the judgment seat of God, and time to us is only the measure of that space of being which is between us and eternal happiness or misery; and this space of our earthly being we are spending variously, yet it is of infinite value: shall we then waste it in trifling and in sin, in offending our God? That very gift which he bestows, and repeats every day, that we may be more fit to meet him—shall we bestow *this* more lavishly to unfit us for his presence, because his forbearance is so great?

2. If it is uncertain when we shall go the way whence we shall not return, then should we be always ready, and learn every day

to watch. The best use, and the highest profit we can make of time, is to prepare for its end, and to be always ready to go the way which cannot be repassed. Let this thought shame such as are still living without having found the true hope of glory. Let the wicked remember the day is nigh at hand, when they must quit their present courses to return to them no more for ever. You must bid a final adieu to earthly gratification, the joys of sin and of sense will leave you together, and what resource will then remain?

3. Let this subject inspire joy into the heart of every true Christian. "Now is your salvation nearer than when you believed." Your joys shall abound in that world, where they shall not be measured by hours, sabbaths and years. In a few years, at furthest, these trials, tears, and afflictions, shall end in joy eternal and perfect. You shall go the way whence you shall not return to a burden of flesh—to a world of changes—to a bitter persecuting enemy, who never remits his

temptations. When once you have passed the verge of heaven and seen the glories of the place, and found the inheritance assigned you there, it will be a matter of joy, that there is no way to pass back to a sinful, suffering, dying state. None that are there can ever return to misery or guilt; and none that are in misery and guilt, can ever pass that glorious verge. Luke xvi. 26.

4. As to all who are in anticipation of this state of blessedness, let them give more diligence to be found ready to enter into the joy of their Lord, for in such an hour as they think not he cometh. Let their joy abound as the reality of that state increases, and as their hope is confirmed of finding in it an eternal weight of glory. How blessed are those means, those days, those years which bring you to the bosom of a dear Saviour, and to the full measure of spiritual bliss. Now is the gate of the kingdom of heaven set open before you all, and blessed are they that enter into it.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

OFFENCES AGAINST PUBLIC MORALITY.

I HOPE I am on my guard against that very offensive species of querulous egotism, which delights in going back to the periods of youth, and contrasting the worthier past with the degenerate present. Different sections of the world's history are marked with their own distinct and distinguishing character, and there is some difficulty in separating the moral and intellectual estimate of life and character, from that fantastic shape which it assumes, when distorted by our wayward impulses and imaginations. But with every allowance for this common perversion, I can-

not resist a conviction which has taken strong hold upon my mind, that there are going forward at the present time, the schemes and the actings of a fell conspiracy against the happiness and improvement of mankind. I do not mean to affirm, that there is a regularly organized association for this desperate object, I am not, like the moon-struck Robison, armed with a bewildering medley of facts, and rumours, and inventions, in support of a favourite phantasm; but I would crave a brief and patient hearing, while I endeavour to put the unwary on their guard against some of the detestable artifices which a low and selfish rapacity

is practising for its own despicable ends.

I can now look back through considerably more than half the allotted term of human existence, and though I have been much conversant with the world in various aspects of society, I cannot recollect any period when the loathsome business of corrupting the youthful mind, and of gratifying the malevolence, the impiety, and the sensuality of maturer years, was so impudently obtruded in the face of day, as at the present moment. The press and the graver seem the favourite weapons of the enemies of God and man, and from the abominations of Lord Byron to the importations of foreign nuisances, all the stimulants to vice are paraded before the public eye. From some of the more gross exhibitions of this kind, we have been delivered by the interference of the police, but much still remains to be swept away, and much vigilance is required to guard against the intrusion of unholy suggestions, and the heedless indulgence of unholy pursuits.

It may be expedient at some future time to point out the sources and the windings of that tainted stream, which runs through nearly the whole field of human literature, but a more limited view of the calamity is better suited to present convenience. First then there is Lord Byron sending into our moral atmosphere, the poisonous exhalations of his splendid, but corrupted genius. To say nothing of other delinquencies, his *Juan*—I want language to express my disgust at the hypocrisy of the real publisher—found a *printer*, at least, willing to set his name as a colophon to that classic of the stews. Since then it has been printed in a cheap form, and editions have been multiplied at a price, which brings this wretched provocative within the purchase of the apprentice and the school-boy. Moore has fur-

nished the boudoir and the work-table with his lascivious anacronisms; we have seen, with deep dismay, this man's book of scarcely veiled obscenities lying on the desk of a wife and mother. Magazines of no equivocal purport, with engravings expressive of the base entertainment provided in the typographical portion, lie openly in the windows of unprincipled tradesmen, who would infect the world with ruinous depravity, for dirty gain. French works, too, of nauseous character are translated, and publicly sold; and this very morning (May 18,) I saw with astonishment and dismay, lying on the show board of a respectable bookseller, a translation of the most infamous work of the infamous Voltaire.

I state these facts as a small part only of the deplorable case, which I have undertaken to make out. For obvious reasons, I have confined myself to the illustration of that part of it, which must be familiar to every one who walks the streets of London; I would be cautious not to supply dangerous information to irritated curiosity, while I appeal to day-light testimony in support of my complaints and warnings.

What then is to be done in this lamentable case? Men of decency and piety have sat too long with folded hands, and averted eyes, while the plague has been diffusing around its mischievous influence, and it becomes them to put in activity those laws which protect the morals of the nation. Between persecution for opinion, and interference in defence of public decorum and the purity of the rising generation, there is no point of resemblance; and while I deprecate the former, I warmly urge the latter. No man can use his eyesight in the streets of London for a single half-hour, without encountering objects which call for legal restraint, and penal visita-

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tion; the weapons of self-defence are within our reach; and we are waiting to ourselves, our families, and our associations, if we hesitate to use them.

To this direct coercion, I would add a more active system of moral counteraction. It is unhappily the case, that a certain description of efforts against these offences serve only as the means of giving them attractive publicity, and it hence becomes expedient to avoid all such controversy as tends either to specify the peculiar contents of known works, or to announce the existence of such as are less extensively circulated. But if the enemies of the general happiness are arraying against us the perverted powers of a mighty and salutary engine, let us bring into vigorous and beneficial exercise the same energies to repel their injurious exertions. On our side, we have talent, right feeling, the laws of man, and the word of God; against these, our antagonists have no holding ground; and if the press be brought in aid, by a diligent dispersion of better and more attractive food for the head and heart, we shall occupy a position too favourable for defence, and too advantageous for assault, not to give us victory. Add to this, what indeed is necessarily included in this, the blessing of God on right motives and a righteous cause, and there is no possibility of failure.

And let us not forget to furnish our youth, our dependants, with the armour of good principles, enforced by steady exhortation and consistent example. If corrupted morals enter our families, there is a canker at the very roots of society. Watch, my Christian friends, watch with dragon vigilance, the domestic circle: see that no disguised poison gain admittance there: exercise a close inspection over the tendencies of imagination and feeling, and resolutely exclude the seduction which, under the

mask of literature and science, would relax the strength of principle, and mar the work of education, by impairing moral and religious sensibility.

ON THE COVENANT OF WORKS.

WHEN the Creator of all things had fitted this world to be the residence of human beings, he made a man, and called him Adam, probably as being formed of *red earth*. But Adam though made partly of earthly materials was not composed entirely of such. When God said, "Let there be light, there was light." When he said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters"—"and it was so," the fiat of the Creator produced all things animate and inanimate at his pleasure; but when man was to be created, "God said, let us make man in our image after our likeness."—"And the Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath of life, and man became a living soul*."—"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. The Almighty Maker placed him as lord over the new creation; "and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof." The condition of human nature was then one of honour, beauty, and happiness. Man in his primitive state was clothed with a degree of glory, and crowned with honour now almost inconceivable. He was wise, holy, and happy, blessed in communion with his Creator, and enriched with every benefit which tended to enable his nature. How little can we conceive of his pleasures, when he dressed the garden, and meditated on the power that made him, and more especially, when in the

cool of the evening some sensible tokens of Jehovah's presence were given, and our venerable progenitor, then in all the vigour and glory of manhood, having performed the rural duties of his situation, probably engaged in yet more delightful acts of worship, and offered to the Deity the sacrifice of praise upon the altar of a pure heart. A healthy body, a vigorous and well instructed mind, a devotional spirit, circumstances of ease and enjoyment, connected with perpetual expressions of divine beneficence, all tended to shew, that God had made man but "a little lower than the angels, and crowned him with glory and honour." In these circumstances, that covenant was made with Adam of which we are now about to treat. In ordinary covenants, the compact is perfectly mutual; but when the covenant is between God and the creature, it comports most with the dignity of the former, and the safety of the latter party, that it should assume a character of authority. This covenant, therefore, was established under the form of a positive prohibition, an implied promise, and an expressed denunciation.

What we are to understand by *the tree of life*, cannot with certainty be determined. Some have supposed, that it was no more than a pledge of life to Adam, on condition of obedience. One learned writer has endeavoured to prove, that it signifies all the trees in the garden; and another, that the tree of life, and the tree of knowledge were the same. But without specifying any other objections to these notions, it may be sufficient to cite the words of the holy record; "And the Lord God said, behold the man is become as one of us, to know good and evil, and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever; therefore, the Lord sent him forth from the garden of Eden to till the ground,

from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden, Cherubims and a flaming sword which turned every way to keep the way of the tree of life." As the views already adverted to are at variance with the literal and obvious meaning of the sacred text, in the original as well as in our version, we shall be on the safer side, if we adhere closely to the commonly received opinion. Many divines have supposed, that the fruit of the tree of knowledge contained a slow poison, which vitiated the fluids of the human body, and in time, tended to the extinction of life in the persons of the first transgressors, and that by corrupting the whole animal economy of the human frame it has been perpetuated through all generations. It has also been conjectured, that our first parents in their state of innocency were clothed with a visible glory, and that the departure of this glory, as soon as they transgressed, constituted that nakedness of which they became so distressingly sensible. But it is plain, at least, that the original state of man was one of great glory and honour, and that the economy under which God placed him, was mild and equitable.

"God hath made man upright, but they have sought out many inventions," and so man being in honour continued not. Here we can speak with certainty: but, alas, it is the awful certainty of a state of general ruin in which human nature groans out her four score years. Eve, our mother, took of the forbidden fruit, and gave unto her husband, and he did eat. By this act sin entered into the world, and its ravages have been dreadful from that day to the present.

"Earth trembled from her entrails, as again In pangs, and nature gave a second groan, Sky lower'd, and muttering thunder some sad drops Wept at completing of the mortal sin Original."

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On the day of transgression, sentence was pronounced upon the criminals. In all its parts it was terrible, but our concern is with the curse expressed to Adam, unto whom God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring: and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground: for out of it thou wast taken: for dust thou art, and unto dust shall thou return." Infidels have objected to the tree of knowledge, as the seal of the covenant of works, that it was unworthy of God to punish so small a transgression, as plucking and eating a forbidden fruit, with a penalty so dreadful as that of death. But it is worthy of remark in this view of the case, that Adam was under no temptation to commit those crimes, which now constitute the transgressions of his descendants against the moral law. Some other test of obedience, therefore, was suitable as the seal of the covenant of works; and it is utterly vain to urge the *smallness of the test* against the justice of God; since it was more easily kept, and, therefore, in proportion to the smallness of the test, must we estimate the lenity of the legislator, and the greatness of the offence.

It is further observable, that the covenant was republished at Sinai with peculiar solemnity, and in that circumstance, as well as from many portions of New Testament Scripture, we have decisive proof, that it is in full force against all the descendants of Adam, except those who are relieved by the covenant of grace. We read, that "all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain

smoking: and when the people saw it they removed and stood afar off. And they said unto Moses, speak thou with us, and we will hear: but let not God speak with us lest we die." But whence did their terror arise? Was it not from a guilty cause similar to that for which our first parents fled to hide themselves among the trees in the garden. They felt themselves to be transgressors and dreading the wrath of that Omnipotent and just Being, whose covenant they had broken, they entreated that God would not any more speak unto them without the intervention of a Mediator; and this event in Jewish history most beautifully illustrates the importance of the mediatorial scheme in the moral government of the world.

From this brief historic review of the design of the covenant of works, we may advance, secondly, to notice the parties concerned.

On the one side, we behold the self-existent Jehovah, Creator of all things, and their rightful governor. He, therefore, justly assumes the rank and authority of a lawgiver, and it was his prerogative to prescribe the terms of the covenant. His unerring wisdom qualified him to arrange its conditions; his almighty power rendered him able to enforce and fulfil them; his omniscience precludes the possibility of evasion; his goodness assures us, that the covenant in its original constitution was calculated for the benefit of his creatures; while his truth and justice secures the fulfilment of all its conditions according to the principles of strict equity. The parties on the other side were Adam and his descendants. Our venerable first father was a holy man; and was by his Creator pronounced "very good." In this holy state, he stood as the federal head of all his descendants. It seems probable, that had he maintained a sinless perfection, all his posterity

would, by virtue of their union to him, have been confirmed in a similar state, but, if not, that at least, sin would have descended in the line in which it originated. It is, however, unquestionable, that the posterity of Adam were so implicated in his acts as a federal head, that in consequence of his transgression, the whole race were brought into a state of general ruin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Hence again, it is written, "In Adam all die." It is only on the principle of this direct federative relationship, that we can account for the imputation of Adam's sin, and this is yet more evident from the fact attested by inspiration, that none of the sins of Adam's subsequent life were imputed to his posterity, the imputation of sin being merely from the first transgression. That first sin destroyed his federal relationship, and while it brought ruin upon all his descendants, it reduced him from the rank of head of the covenant to the situation of a private person under that covenant. That this was the case, is evident from the language of St. Paul in the Epistle to the Romans, v. 15th and 16th verses. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification." In this passage extracted from the common English Bible, the sentiment is not very perspicuously expressed; but in the Latin Vulgate, in Beza's Latin Testament, and in some of the old English versions, the sense of the original is very correctly retained. The sentence on occasion of one offence was to condemnation, but the

gift is of many offences unto justification. But while we consider Adam as the covenant head of the whole human race, and, therefore, by his transgression, as entailing ruin upon them, we must not be unmindful of the fact, that all mankind are born under obligations to fulfil the requirements of the covenant, although they labour under a moral incapacity for obedience. It would be most absurd to suppose, that Adam's transgression on the one part, or any of our personal sins on the other, can annul the obligation of the creature to obey the divine law, or exonerate men from the duties of the covenant under which they are placed by the Creator. This would be to suppose, that men by their sin had rendered themselves independent of God, and had verified the promise of the devil, "ye shall be as gods." Man, therefore, necessarily remained under obligation to yield perfect obedience to God while he rendered himself incapable of it, and being thus incapacitated, he was doomed to suffer the whole penalty of the violated covenant. We advance to another leading branch of the subject; thirdly, In the requirements of the covenant of works. It must not be supposed, that because eating of the forbidden fruit was the act that brought ruin upon man, therefore no other obligation was included in man's primitive condition. We find, on the contrary, that according as breaches of the principles contained in the law of the ten commands occurred, they were strongly censured, and severely punished. Fratricide was as criminal when Cain slew his brother, as it is at this day; yet St. Paul says, "Sin is not imputed, where there is no law." This, therefore, will lead us at once to the conclusion, that the principles of the moral law were well understood by Adam, although at that time not formally promulgated; indeed, in his state of in-

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mercy they must have been incorporated into his moral constitution, as the moral law is but the transcript of the Divine will, and God made man in his own image. But as man was under no temptation to transgress those first principles of his nature, a test of obedience was ordained under the form of a positive institute. The tree of knowledge of good and evil, prohibited to Adam, was that test; and the tree of life, with its attendant benefits, the appointed reward of obedience: these, therefore, are the seals of the covenant of works. If we turn to passages of Scripture which speak of this covenant, we shall find that they all pre-suppose universal obedience to be an indispensable pre-requisite to the Divine favour; and that men obedience can avail only as it is perpetuated through the whole term of a man's continuance in a probationary state. "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." David therefore, with great propriety, might say, "Thy commandment is exceeding broad." Unsullied purity of heart is required; and the precepts of the law of God, how well soever observed in the external deportment, if not influential upon the heart, are considered entirely broken. To shew the utmost strictness of the covenant, and the indispensableness of love to God, as the governing principle of every action of man, and of every movement of his mind, it is written, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Our attention must be directed, Fourthly, to the sanctions of the covenant of works. Every law

must be fenced with its penalties, and every covenant with its own sanctions. God's covenant, therefore, has its penal clauses, and they are such as correspond with the dignity of the party prescribing, and perfectly suit the nature of the engagement. Divine favour, connected with the observance of the covenant, and Divine displeasure, consequent upon the breach of it, are the two great sanctions; and they comprehend, on the one part, all that is blissful, and, to a creature, desirable; and on the other, all that is calamitous and awful. Our motive to obedience is the favour of God, and with it the promise of life and happiness. Moses describeth the righteousness which is of the law, "that the man which doeth those things shall live by them." Had man retained his primitive innocence, death would have been unknown; and probability favours the conjecture, that after dwelling a long time, perhaps a millennium, upon earth, his nature would have undergone some change to its advantage; and that each of the human race, in regular succession, would have been translated, like Enoch and Elijah, to the heavenly state. But it would be idle to enter on fruitless speculations concerning probabilities in the circumstances of a sinless human race. Unhappily, we are constrained to know the operation of a sanction to the Divine law of a deeply awful kind. It was said in the first interdiction, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." As sinners, therefore, we are naturally in a state of death. This sentiment has many opponents: it levels a blow at the first principles of self-adulation, by disclaiming all inherent excellence in the creature, by imputing to the sinner whatever is degrading, and by ascribing to God alone, all the

praise of our recovery from the ruins of the fall. But whether men believe the testimony of Scripture or reject it, facts remain the same; and every attempt to controvert the proposition, that man by nature is dead in trespasses and sins, affords a fresh proof that sin possesses an universal influence on the heart of the opposing party.

The interdiction laid upon Adam not to eat the forbidden fruit, was positive and unequivocal: "In the day that thou eatest thereof, thou shalt surely die." To this some have objected, that the punishment annexed in the Divine statute to disobedience, was not inflicted according to the tenor of the denunciation, since natural death did not ensue to our first parents immediately upon the commission of the atrocious deed. But surely there would remain small cause for infidels to object against the Divine veracity on the one part, or the authenticity of the narrative on the other, if Adam had known no other kind of death than that of moral privation and spiritual insensibility. By losing these, he lost the means of being happy; and that loss was death to all the felicities of life in the very day of his transgression. Yet these were not the only consequences of his sin: a sentence of legal death was pronounced upon him and all his descendants. To this sentence of legal death, I consider the words of the curse in their primary sense to apply. A law was promulged; the penalty annexed to the breach of that law was death. "In the day that thou eatest thereof, thou shalt surely die." The Mosaic account of the fall of man goes on to relate, that "in the evening of the day," of that same day in which the act was perpetrated, God descended into the garden, summoned the delinquents to his tribunal, exacted from them a confession of their crime, demanded their plea in bar of judgment, and having

heard it, pronounced sentence against them, "Dust thou art, and unto dust thou shalt return." In consequence of that sentence they were legally dead, and daily exposed to the execution of the curse in its fullest extent. It is a universally admitted principle under human laws, that from the moment the judgment of death is pronounced against a criminal, he is legally dead. It must, therefore, be admitted in this case, that the denunciation was fulfilled. We see, in the history of the whole human species, that the sentence of death is perpetually in force against them, but that God has reserved the time when the fact shall take place to his own sovereign appointment. Legal death therefore entailed mortality on the body, and eventually on body and soul that dreadful punishment which the Scripture describes as eternal death. Such, then, were the awful sanctions by which the covenant of works was originally enforced, and they remain in full operation against every unpardoned sinner.

(To be continued.)

ON JUVENILE DELINQUENCY.

(To the Editors.)

GENTLEMEN,—As juvenile delinquency has, of late years, increased to an alarming magnitude, notwithstanding all the efforts of the wise, the great, and the good; although our government has manifested a general readiness to listen to the well-meant suggestions of all denominations of Christians to check vice in its infancy and growth; and although numberless institutions have been formed, having for their objects personal protection and the security of public property, yet iniquity abounds: public executions continue, our prisons are filled, our property is insecure, and our lives are continually in danger. We cannot walk the streets of London with

our wives and daughters, but we are put to the blush by what is exhibited to our eyes and ears. Parents are always in a state of alarm if their children leave their homes or go out of their sight; our sons are liable to be entrapped, and our daughters insulted. Many a grey head has been brought with sorrow to the grave, or a premature death has been caused, by the evils which stalk abroad at noon-day, and salute us at the corner of every street. Is it not astonishing, Gentlemen, that these evils have not been traced to some of their sources? for, alas! they are many. One of the most fruitful and intoxicating of these sources springs from the fairs held in our neighbourhood; I therefore entreat you to make my views public through your valuable miscellany; and should it be the means of rousing the inhabitants of this great City to combine their efforts, and by the axe to the root of this overgrown tree, whose fruit conveys contagion and death to the vitals of the public, I shall feel sincerely thankful.

To describe the baneful consequences of these fairs, would perhaps be to attempt impossibilities; but I will give some of the outlines of this masterpiece of the devil to de-lude the unwary visitants of these haunts of vice. Instead of these fairs being the receptacles of lawful merchandize the product of the industrious artizan, the mart of the humble peasant and the careful house-wife, it is an acknowledged fact, that no honest persons can approach them, but at the risk of violent outrage on property or life; and while they are continued in their present pestilential state, little hope of a decrease in depravity can be expected: they may be fairly said to be the sources of employment for the hangman; the fruitful spring from whence our jails derive a constant supply; and the irretrievable ruin of thousands.

If this be admitted, then allow me earnestly to recommend all denominations to take the baneful tendency of these fairs into their most serious consideration; and if each denomination, or indeed, each separate congregation, together with every society, having in view the suppression of vice, would prepare separate petitions to parliament to do away, by a legislative act, the holding of fairs within the city of London, and within ten miles of its environs; and if this cannot be done on account of the strength of their charters, then let us press for a strong enactment to prohibit the exhibition of plays, interludes, wild beasts, and extraordinary characters of whatever description, forbidding every species of gambling, with all other diversions of an immoral tendency, confining the fairs to the sale of merchandize, and other commodities for the benefit of the public; interdicting music and dancing at the public houses in the immediate vicinity of the fairs, on pain of losing their licences. And if it can be said that there are laws in being sufficient to suppress all that is complained of, then, it is humbly presumed, that some steps are necessary to be taken to put them in force; perhaps a memorial to the magistrates will effect all that can be desired; but it is high time that something be done to counteract the excesses too fatally practised at these fairs.

I am confident that government will listen to an application of this kind, if respectfully made; or if any better mode can be adopted to obtain the desired end, I shall rejoice in being the humble means, with you, of bringing it before the public; and if our efforts should be crowned with success, I shall, with every serious family, with every pious parent, and every moral individual, rejoice that another step is taken to bring about the fulfilment of that blessed promise, to which all good men have been

looking for centuries, "when the knowledge of the Lord shall cover the earth, as the waters cover the bosom of the great deep."

MARCH 18, 1822.

S. HILL.

ORIGINAL LETTER OF THE
LATE MR. ROBINS, OF DA-
VENTRY.

Daventry, Feb. 23, 1782.

DEAR MADAM,—Your last letter contains so many points of difficulty and importance for my discussion, and I have had so many engagements ever since I received it, that I have never had sufficient leisure to return you an answer: nor indeed have I now, but I cannot for shame delay any longer, and I have little prospect of being more at liberty. You will, therefore, accept of a very hasty reply to questions which it would require a volume to treat fully. As to what your kind partiality leads you to say about myself, and my late dismissal, I have only to reply, that I do not see the importance of my continuance in my late offices, in the same light in which some of my friends have done; nor do I feel my dismissal as any trial of faith and patience, except on my own account, and that of my dependants. The common interest I cannot but consider as benefited rather than injured. I pray God the event may justify my opinion.

You certainly have infinite reason to be thankful that the habitual frame of your mind is what you describe. Repentance from dead works the Apostle justly mentions as one of the rudiments of religion: therefore, though never needless in the present imperfect state, it is not so much the peculiar business of the advanced and vigilant Christian, as love, praise, and earnest desires and endeavours after christian perfection.

As to your first query, I cannot better answer you than by referring you to your temper and practice, as described by yourself; for if

this is the love of God, even to keep his commandments, constant and earnest aspirations after his image and will, are the most certain proofs of the existence and activity of that principle; much more so than the most rapturous flights of devotion at particular seasons. These, though delightful, may be the effects of warm imagination excited by any means. But as far as I am conscious that to glorify and enjoy God are my chief aim: that to know, to do, and to bear his whole will are my chief endeavours; and that I take delight in every thing that resembles him, and has a tendency to bring me nearer to him, I may be sure that his love rules in my heart. As to your second query, you well know that the presence of God is equally in all places, and with all creatures. His sensible presence is where he is most perceived, viz. where the most just ideas of his attributes, and operations, and will are most prevalent. His special presence and the light of his countenance are enjoyed where those ideas are most operative to sanctify and delight the heart: where he is present to communicate most knowledge, and purity, and light, and strength, and peace; and where he is perceived most clearly as infinitely excellent in himself, and as most intimately and doubly ours through Christ, and in the bonds of the Gospel covenant.

Your third query contains what has employed and perplexed many in all ages, but I apprehend admits of a short and easy answer. It is as demonstrable as the existence of God, and the truth of the Gospel, that God is love, in other words, that he made and governs all things with a view to the highest good of all his creatures and of every individual, so far as consistent with the general happiness. This I lay down as an axiom, an allowed and almost self-evident principle, both of natural

and revealed religion. Hence it follows with indubitable certainty, that the object and end of all that God does, both in providence and grace, is the greatest, that is, the most diffusive and durable good. With equal certainty it follows, that I really concur with the designs of Divine Providence, when I determine upon, and pursue with all my might what will be productive of the greatest good here and hereafter to myself and others. Of the final issue of things, I am, indeed, a very incompetent judge; and the probable consequences of very different determinations, often appear almost equally beneficial. Here lies the difficulty. I therefore add, that in all doubtful cases, our first duty is, to consider, as maturely and impartially as we can, what course will be most beneficial on the whole, and to endeavour to obtain all the information we can from books or friends. Our next is, to spread the case before God, and to beg his direction with sincerity and fervour. We are then to observe which of the two causes under consideration is most open, and then to decide with confidence, and with a direct regard to the honour and will of God, for that which, on the whole, appears to be the best. This is, in every case, intentionally to follow providence; and is, therefore, always right in a religious point of view. And, therefore, however we may find ourselves mistaken in our opinions or expectations, we ought to rest satisfied with it in a prudential view, as duty and interest can never finally be separated.

To better instruction and direction than mine, I heartily recommend you. I am, dear madam, your affectionate friend and servant,

T. ROBINS.

ON FEMALE MANNERS.

(To the Editors.)

SPRING that no reply has been made to Philodemus's "Observa-

tions on Female Manners," I am induced to offer a few remarks on his communication.

His suggestions have led me to review the domestic habits and manners of a variety of families, with whom I have been acquainted in different cities and towns of England; and I own with grief that undue forwardness, has, in some instances, characterized the manners of the younger female branches. On enquiry into the cause of this evil, I have generally found, that balls, plays, and public amusements are found to be at the root. Not that I am unfriendly to the decorative parts of education in females placed above the necessity of maintaining themselves by their own industry: whose time, if properly disposed of, may admit of both useful and ornamental acquirements.

In the members of domestic, well-regulated families, I have not seen time and talents devoted alone to the business of public institutions; on the contrary, proportioned to the zeal and activity displayed in these have been the attention and faithfulness in the discharge of relative and domestic duties, and vice versa. Witnessing these effects, I could not but hail as friends, all charitable and religious societies, which direct their attention to the ignorance and destitution of the poor: convinced that a strict attention to these naturally leads the mind to the necessity of devoting a large portion of time to the attainment of domestic knowledge. In all visiting societies with which I have been connected, I have happily observed a scrupulous attention to the selecting of prudent matrons as visitors, for doubtful neighbourhoods or families. I hope that the society for which young ladies "publicly solicit votes with cards in their hands," is but little known. I cannot find one person who has the slightest knowledge of it. It cannot but appear im-

portant, that all should endeavour to move in that sphere, which Providence has assigned them.

June 22. G.

[We have been under the necessity of leaving out some parts of the above, which we could have wished to retain, had our limits permitted.]

MORSELS OF CRITICISM.

REPLY TO T. K.

(To the Editors.)

SEEING an article in the Evangelical Magazine for December 1821, entitled, the "*Study of Hebrew*," I hastened with pleasing anticipation to peruse it, as it is a common practice with me to avail myself, so far as I am able, of every observation on that delightful language. That the practice which T. K. aims to correct, is to be deplored, cannot admit of a question; and it would be well, if every Tyro in the sacred tongues, studied his introductory remarks. But in the critique which he has made on the rendering of 14th Psalm, I ver. by Mr. Howe, he is, I presume to think, unsuccessful. 1. It is more than probable, that a speculative Atheist was unknown to David. To an attentive reader, it will, I think, appear, that the words as they stand in our venerable translation, conveyed this notion to the mind of the immortal puritan, or at least, that he thought they were generally viewed in such a light. Now, we know, that it was the boast of the Jewish nation, that they had Jehovah for their God, and, unless I be greatly mistaken, we are no where informed that when they ceased to acknowledge him they verged into a denial of the existence of a Supreme Being; the common charge brought against them is idolatry, they forsook him, and worshipped false gods, or if they did not symbolize with the heathen in this particular, they often lived as if the belief of the Deity had no place in their minds. Of the heathen, it is sufficient to

say, they believed in polytheism. From the import of the word *לֵאלֹהִים*, I should infer, the Psalmist had in his eye a rebellious character, one who had left off to be good—who, though he did not in words deny the being of a God, yet did it in heart. He was, what we should style in modern speech, a practical Atheist. That theory which assigns no place for a Deity in the vast universe, is of a comparatively recent date. But, if this reasoning be correct, the version of Mr. Howe is to be approved, since we cannot suppose David to be speaking of a character of which he had no knowledge. 2. The translation objected to is, I think, in harmony with the Targum, as quoted by Hythner, *לֵאלֹהִים בְּאֵרֶץ*, "Non est potestas Dei in terra." This interpretation seems to suggest, that the fool imagined in consequence of the power of God not being exerted in the earth, the commission of crime was left free and easy. The author of the Living Temple would by a natural inference conclude, that he had a just view of the text. 3. Mr. Howe's rendering is rather to be adopted than the one received, because, it accords better with the current language of Scripture. Taking the passage in the sense in which it is generally understood, it may be considered an isolated one, whereas the amendment proposed, is by no means singular. It forcibly reminds us of the words of Eliphaz, speaking of the wicked man, "Who stretcheth out his hands against God, and strengtheneth himself against the Almighty," Job xv. 25; as also of those of Asaph, in allusion to the same character. "He setteth his mouth against the heavens, and his tongue walketh through the earth." Psalm lxxiii. 9. There are, it is obvious to all, many expressions of a similar nature. 4. Nor do the words when placed in the optative form, seem to be invalidated by T. K.'s reasonings. Allowing that,

"if the idea intended to be conveyed had been, *there is no God*, it could not have been better expressed in Hebrew than it is;" we ought not, I presume, to demonstrate from hence, that our translators are correct. No word is to be met with in the Greek language, which so suitably expresses the idea of *Atheist*, as *atheos*, yet, if we thought, that in the use of this term in his Epistle to the Ephesians, Paul meant to convey the popular notion of it, should we not be mistaken? The Apostle had no thought of styling the Ephesians Atheists, for they believed in gods many, and lords many. The paraphrase which Mr. Hall gives of the word referred to, in his sermon "On Modern Infidelity," is truly excellent. "Without God in the world," i. e. "without any just and solid acquaintance with his character, destitute of the knowledge of his will, the institutes of his worship, and the hopes of his favour." This correspondent remarks, that if any part of the verb *יהי*, he was, were inserted, as, for instance, the future *יהיה*, then it would not mean as now, *There is no God*, but *Let there be no God*. This observation I do not mean to controvert. But how T. K. could draw the following inference is truly astonishing. He adds, "so that the omission complained of actually establishes the very sense which Mr. Howe opposes." The phrase, *let there be no God*, strongly implies, that his existence is believed, but that this is repugnant to the desire of the sinner." I ask then, is not this tantamount to saying, "O that there were no God?" It is not too much to believe, that if the imperative form had been adopted, the great man's criticism would have been spared.

The propriety of T. K.'s remarks, that the verb is never inserted along with *יהי*, and that if it had been introduced, *אין* or *לא* would have been used, is confirmed by Bux-

torf in his Hebrew Grammar. But as Mr. Howe merely states, "that the words may go rather in the optative form, than in the indicative," he cannot surely be said to be at issue with T. K. He disturbs no idiom. Hence, the 5th observation, that an ellipsis of the verb to be, is understood before *יהי*, must be deemed irrelevant; for the simple reason, that the optative or imperative form, is equally a part of the verb to be with the third person singular of the present indicative. It is not intended by these reflections to call in question T. K.'s knowledge of Hebrew. I mean only to intimate, that he is unhappy in the specimen which he has given of false rendering. And would it not have been better for him, while shewing the importance of attending to established principles of interpretation, to introduce a translation in which there is an obvious violation of idiom. I expected from T. K.'s prefatory remarks, to find some rash presumer severely castigated; but can this writer seriously think, the man whom he styles, "the great," to have been guilty of rash presumption? It is to be regretted, that he should appear to disturb the celebrity of a man like Howe, in whose "ample orb of soul," were such regions of Hebrew knowledge, as many professed scholars in the language have not explored.

Sheerness. *Sheweth* T. K.

ON LUKE ii. 51, 52.

SEVERAL of our best informed scholars do not hesitate to assert with the greatest confidence, that Christ, during his youth, exercised the art of a carpenter, which he had learnt of his parents, and that he assisted Joseph in the different parts of his business. Indeed, there are some who consider this circumstance as a very honourable feature in our Saviour's character, and who consequently have not been very sparing of their censure

on those who do not believe the fact, or at least have ventured to express some doubts on the subject. For my own part, without pretending to dictate to others, I must confess that the matter does not appear to me to have been so clearly ascertained, as to be placed beyond all doubt. Those who take the affirmative side of the question, rely principally on two arguments: the first drawn from the words of the Jews, Mark vi. 3. "Is not this the carpenter, the son of Mary?" The other from a passage in Justin Martyr, in which our Saviour is said to have worked as a carpenter, and made ploughs and yokes. I pass over the more recent authorities that are brought forward in support of the fact as of little moment, since they are all either found in the above passage of Justin, or drawn from vulgar report, or the apocryphal gospels. Confining myself, therefore, to the two principal authorities above noticed, I must say, that I do not perceive how any argument of much weight is to be drawn from either of them. For, as to the remark of the Jews, I consider it to refer merely to the occupation of his parent; and that τέκτων ought to be understood, in this place, as meaning nothing more than οὗ τοῦ τέκτορος υἱός, the son of the carpenter. In support of this explanation of the term, I may refer to the authority of St. Matthew himself, chap. xiii. 55; and almost every language supplies us with instances which prove that it was a common practice to distinguish a child from others of the same name, by giving him a surname derived from the trade or occupation of his parents. The English language furnishes us with examples of this in the surnames of Baker, Taylor, Carpenter, Smith, &c. and what is still more to the point, it is at this day the custom in some of the oriental nations, and particularly among the Arabs, to distinguish any

learned or illustrious man, that may chance to be born of parents who follow any particular trade or art, by giving him the name of such trade or art as a surname, although he may never have followed it himself. Thus, if a man of learning happen to be descended from a Dyer, or a Taylor, they call him the Dyer's son, or the Taylor's son, or frequently omitting the word son, simply the Dyer—or the Taylor. This fact is so well known to those who are conversant in oriental affairs, that I deem it unnecessary to cite any particular authority for it. I shall neither enter into an inquiry, whether the reading of the passage of St. Mark above alluded to, as it stands in our copies, be correct or not. The matter unquestionably admits of some doubt; for it is clear from Mill, that there are many ancient manuscripts, which instead of τέκτων, have οὗ τοῦ τέκτορος; a reading, which I certainly will not take upon me, like him, absolutely to reject, since, as I before observed, it may be supported on the authority of St. Matthew himself. (According to Griesbach, this reading is supported by three MSS., and by the Arabic, Ethiopic, Armenian, and Slavonian versions, and some MSS. of the vulgate.) It should seem also that Origen understood the words of St. Mark in this sense, since he expressly denies that Christ is called τέκτων, or a carpenter, in any part of the New Testament. The learned well know, that Justin Martyr is not to be considered in every respect as an oracle, but that much of what he relates is wholly undeserving of credit. Possibly, what he says in regard to the point before us, might be taken from one or other of the apocryphal gospels of the infancy of Christ, which were in circulation amongst the Christians in his time.—Vidal's Translation of Mosheim de Rebus Christianorum ante Constantinum, Vol. I. iii. 122. *Imitatio et Imitatio*

POETRY.

LINES ON THE DESIGN OF REBUILDING HOMERTON COLLEGE.

Solabar. Tristesque ruinas VIRGIL.

And must I bid thee now farewell, Old College!
So long renowned for Doctors, and their knowledge?
My Alma Mater, must thy walls come down,
Where Academics long have worn the gown?
Some learn'd and good—and some but rather dull—
Where Latin, Greek, and Hebrew, learn'd by rule,
Have puzzled many a head for many a day,
Till passing trials all their toils repay!
Ah, me! what Themes and Sermons have been made,
Though some were awkward at the learned trade;
Race after race of Students long since gone,
And now Old College must no more be known:
Her legendary tales of "olden time,"
Must all be lost, except they live in rhyme.
What walls may rise old *Homer's Town* to grace,
(Let Grecian cities own the illustrious place),
"Dissenting Athens" once cycled in fame,
But well deserving a more honoured name:
What Doctors, and what Students may succeed—
Its future annals who presumes to read?

*New College** once its errors aimed to spread;
How high and near it held its haughty head!
But Truth is mighty, and must still prevail
Though threatening error her strong shield assail!
And must *New College* raise its walls again?
Forbidden New Doctrines there should ever reign!
The old are best, as long the churches know,—
And may the ancient waters ever flow;
Old *College* Truths within new walls be known,
The Prophets' Sons those Truths for ever own;
To bless the churches, and the world around,
Far as the reign of ignorance is found;
Till Time shall end, and Colleges no more
Be needed on yon blissful heavenly shore,
Where knowledge shall be perfect—all shall know
What songs and honours they the Saviour owe.

QUONDAM HOMERTONIENSIS.

16th May, 1822.

* The Unitarian College at Hackney.

PRAYER FOR THE SPREAD OF THE GOSPEL.

A Hymn. By the Rev J. Lawson, Missionary at Calcutta, and Author of "Oriental Harpings" and "Woman in India."

While in the howling shades of death
The heathen scorn thy name,
And rage with bold blaspheming breath—
Dear Lord, remember them!

Darkly they roam, enslaved by lust,
Droid of fear or shame;
Before their gods they crouch in dust,
But, oh! remember them!

The gushing blood from Calvary
For ever flows the same;
It wash'd my soul—then still I'll cry,
Dear Lord, remember them!

CONG. MAG. No. 55.

I hear the lonely widow's wail!
I see the mounting flame!
But while the dreadful fire they hail,
Do thou, remember them!

Oft as thy servants far and near,
Thy dying love proclaim,
Lest they should yield to cold despair,
Dear Lord, remember them!

And oh! when heathens bend the knee
To call upon thy name,
Stretching their willing hands to thee;
Dear Lord, remember them!

But chiefly when before the throne,
O, interceding Lamb,
Wrestling, thou pleadest for thine own,
O then, remember them!

3 A

REVIEW OF BOOKS.

Trial; a Poetical Address to the Right Hon. Lord Byron, written on the Continent: with Notes, containing Strictures on the Spirit of Infidelity maintained in his Works. An Examination into his Assertion, that "if Cain is Blasphemous, Paradise Lost is Blasphemous." And several other Poems.— Hatchard and Son. Price 7s.

The Wrath of Cain: A Boyle Lecture, delivered at the Church of St. Martin's in the Fields, February 6, 1822. By the Rev. W. Harness, A. M. &c. &c. Rivingtons.

It would afford us great pleasure to be able to pronounce the ability and execution of the first of these works, commensurate with the good intention and good principles of its author. That Lord Byron deserves reproof, and that his principles, or rather his want of principle, merit exposure, there can be no doubt; but it is not every man who possesses a purer conscience, and holds a sounder faith, that should take upon him the task of publicly reproving this syren apostle of infidelity. Moreover the probability of success in any such attempt, either as it regards Lord B. or any of his fascinated readers, is lessened by the attempt being made in verse, as the chances of any common-place rhyme gaining attention, are infinitely small; and from the disgust which cold and stiffened lines cannot fail to excite, when contrasted with the masculine and vivid characters of Lord B.'s poetry, it is well if the cause of truth be not materially injured, by its association with imbecility and plebeian mediocrity. This poetical address appears to us perfectly tame and uninteresting; and the very truths it contains lose much of their beauty and force

from the absence of all genius and grace in the rhythmical garb they wear. The address consists of seventy-nine stanzas of nine lines each, characterized indeed throughout by truth and piety, but by little vigour of thought or depth of feeling. We have not found a single strain likely to add new lustre to truth or new charms to piety in the view of that large class of persons who tolerate Lord Byron's infidelity for the sake of his genius, and smile at his blasphemies while they listen to his harp.

The *Prose Tribute* to the Memory of the Princess Charlotte, inserted between the Address and some minor poems, is as much out of place as it is out of time. In short, if our opinion might prevail with the worthy author, and we can at least aver that it is unprejudiced, we should pronounce both his poetry and his prose bad, though from different causes and in different degrees—the former from deficiencies which we are aware he cannot supply, the latter from redundances which by care and cultivation he may repress. If he will forego poetry for ever, there is some chance of his succeeding better in prose—but from his present publication we might well suggest to his consideration the inquiry—which predominate—the prose qualities of his poetry, or the poetic tendencies of his prose?

The criticism on Cain, and the reply to Lord B.'s assertion relative to the *Paradise Lost*, are respectably done, both in point of composition and argument, though the contrast between the manifest intentions of Milton and Lord B. might have been set in a still stronger and more impressive light.

The title of the second work, which we have announced at the head of

this article, led us to expect a more specific and direct reply to the insinuations of Lord Byron, against the credibility of the Mosaic record. We are not, however, about to censure the author for the comprehension of his plan, and the extension of his argument to a rather wider range than might have been required, in replying to Lord B.'s *Cain*. He has produced a work of a widely different, and far more satisfactory character than the one we have just noticed. The plan upon which the sermon is constructed will be best learnt from the author's own words:

"The fratricide pretends to sanction his blasphemies against his God, on the consideration of those events which are recorded in the second and third chapters of the Bible. As his accusations have attracted a peculiar attention towards that portion of the sacred volume, I shall to-day adopt it as the subject of our reflections. If it contains any circumstances that can fairly be considered as impeaching the mercy of the Almighty, there would result from them a strong presumption, that the facts related were untrue; and on the other hand, if the facts are true, there is a strong presumption, that they will be found consistent with the mercy of the Almighty. I shall first offer to you some observations on the truth of the facts themselves; and I shall, secondly, proceed to show, that those facts bear witness to the benevolence of God."—pp. 7, 8.

The author considers Cain and Lucifer simply as dramatic characters, and proceeds to expose the sentiments they are made to utter, as well as many other objections which modern infidels have made to the facts of the Scripture record. To the general replies, we can award our decided approbation. The defence of the Mosaic records, and of the moral character of God, as far as that appears implicated in the early history of our race, is conducted with great skill, and may be pronounced a sufficient and satisfactory refutation, not only of the impious objections of Lord Byron's *Cain*, but of the objections of infidelity in general; and there

is indeed a more awful consistency between the characters and the sentiments of Lord B.'s work, than may have struck his Lordship's mind. He evidently *felt*, that the sentiments he has chosen to propagate against the Scriptures, would become no lips so well as those to which he has assigned them: and, in putting them into such mouths, he has uttered the bitterest sarcasm upon those sentiments, and prepared the severest reproof for himself. The only evil we wish his Lordship is, that he may yet live to see and to feel, that opinions such as it might well become the first deceiver, and the first murderer to interchange with each other, do but aggravate, by their indulgence and propagation, the guilt of a being, who, though fallen, is still under a dispensation of mercy.

We meet with a remark at page 10, which, with the note connected with it, ought to be made as public as possible.

"At one time it was asserted, that as light is an effect of the sun, it could not possibly exist, as Moses has represented, without the operation of the sun. This was a very favourite theme of infidel reproach; and it was one to which the believer had nothing to reply. He repeated, indeed, that the Deity was all-powerful; that he had a perfect command of his materials; and that he could mould the elements to his will: but this was not admitted as a sufficient answer to the vain-glorious taunts of the ungodly. That triumph is now annihilated. The objection is for ever silenced. It has been demonstrated by the results of more recent inquiry, that the caviller is wrong, and that the very letter of inspiration is correct; that the light must have been antecedent to the sun;* that they are in

* "Moses seems to have known what philosophy did not till very lately discover, that the sun is not the original source of light, and, therefore, he calls neither the sun nor moon a *great light*; but represents them both as *luminaries*, or *light-bearers*. Had the objector looked into his Hebrew, Greek, or Latin Bible, he would have found, that the word, which our translators have properly rendered "*light*" in the 3d verse, is different from that which they have improperly

their essential nature, independent the one of the other, and that the very terms in which their creation is described by the sacred author, are in unison with the researches of the learned, and conveyed with the most philosophical accuracy of expression."

There are several parts of Mr. Harness's theology to which we cannot subscribe; but this is not the place to enter a formal protest against what we conceive to be errors in theological doctrine. The work may with great advantage be read as a refutation of the blasphemous objections contained in Lord Byron's *Cain*, and other infidel publications; but by no means as a guide to the doctrines of revelation.

Elements of Self-Improvement, comprising a Familiar View of the Intellectual Powers and Moral Characteristics of Human Nature, principally adapted for Young Persons entering into Active Life.
By T. Finch. Hamilton. Price 5s.

This neat little volume merits our warmest recommendation. The

rendered light in the 14th. In the 3d verse, the original word is *אור*, the Greek *φῶς*, and the Vulgate Latin *Lux*; in the 14th verse, the corresponding words are *אורות פשוטות*, and *luminaria*. Each of the former words means the matter to which in English we give the name of light; each of the latter, the instruments by which light is transmitted. That light enters into all bodies, and combines with most of them; has, by various late experiments, been rendered incontrovertible; and that it composed part of the chaotic map of the solar system, even when that map was without form and void, and darkness was upon the face of the deep, is evident from the narrative of Moses. Infidels have affected to laugh at this narrative, because it represents the light as being divided from the darkness of the system, before the sun, long considered as the original source of light, was formed; but late discoveries ought now to lead them to treat Moses with respect, were it only for his having been better acquainted with the nature of light, and the constitution of the sun, than either themselves or their masters.'—Bishop Gleig's *Additions to Stackhouse's History of the Bible*.—Vol. i. pp. 20—22.

general subject is self-improvement, and the distinct topics, which are twenty in number, are all of the most interesting and important character. The four first chapters, which treat more immediately of self-knowledge, are replete with the soundest instruction, and are well adapted to form the minds of the young to this most important branch of study. They are upon the following subjects:—*The Importance of Self-knowledge—the Use of History, Experience, and Observation—the Self-knowledge Derived from the Scriptures—on the Impediments and Motives to Self-knowledge.*

It is not easy to present any analysis of a work, consisting of chapters, resembling distinct and elegant little essays, composed with the greatest freedom, and embracing a very considerable range both of moral and metaphysical discussion;—but distributed into no regular series, and connected by now of the artificial links of a theory or a system. We do not intend by this observation to insinuate, that the work is void of order;—for it is distinguished by that best kind of order, the bearing of every chapter and every sentence upon the main subject—but merely, that it is neither a theory of morals nor metaphysics;—it contains a lucid and impressive display of those important practical truths, relating to the great subject of self-improvement, which are to be derived from a knowledge of the moral and intellectual constitution. The cultivation of the heart is a matter of the highest moment, though its bearing upon individual happiness, and upon public peace and prosperity, is rarely adverted to even by Christian parents and instructors. A large portion of society enjoy the opportunity of but little mental culture, and are pitifully indisposed to the abounding means of moral and religious improvement; while those who ought from their station

and rank in life, and the influence they exercise over the habits and pursuits of others, to be well aware of the relative value of both these kinds of improvement, are too often found guilty of a total oversight of that with which the happiness and salvation of every human being stand intimately connected. There is a disposition in human nature to extend its observation perpetually and indefinitely towards outward objects; but rarely, and by an effort constrained, and painful, does it introvert its inspection, and seek the object of its knowledge and culture within itself. It is one of the primary objects of religious tuition to counteract this tendency, in so far at least, as to make the cultivation of the heart an object of permanent importance. But the habits of the present age have powerfully tended to keep this duty out of sight, and to induce a self-complacency in superficial knowledge—and a mental satisfaction in falling in with the current of public feeling, which leaves the motives and springs of action in the individual, unpurified and even unexamined. Superficiality may indeed be named as the characteristic defect of the age—at least, of every thing that becomes distinguished by public favour. It is the defect of the religious as well as of the worldly part of the community. It is the defect of modern literature,—religious as well as secular. Christian society, more especially in large towns, where the matter of mental dissipation is liberally supplied, is assuming an imposing character indeed, of magnitude and even of pomp; but it is at the expence of solidity and sterling worth. The superstructure is not sustained by a basis of adequate depth and firmness—and the distension in too many instances possesses much of the character of the air-bubble. We earnestly recommend, especially in well-educated families,

a stricter regard to principle—an especial inculcation of the duties, so solemnly enforced by the Saviour, of self-denial—self-examination, and self-control. This volume is well adapted to lead the minds of educated youth to just views upon these important points. We conceive, that it will be found an admirable accompaniment to Dr. Watts's invaluable treatise on the "Improvement of the Mind," and may form a very appropriate introduction for young persons, whose studies are directed either to moral, metaphysical, or religious subjects; or for those who have not leisure for extensive reading in either of these departments, it will be found a valuable and instructive compendium. As a specimen of Mr. Finch's manner, we subjoin a brief citation from the chapter "*On the Importance of Self-Knowledge.*"

"There is no kind of knowledge in the acquisition of which, mankind are chargeable with greater deficiency or reluctance. External objects and ordinary sciences occupy their attention, till they suppose themselves furnished with proper accomplishments, and qualified to pass through life with respectability and wisdom. But in the mean time, the world within has not been studied; but opinions have been imbibed, propensities excited, connexions formed, and changes anticipated, of which the mind has only a faint conception, or a partial estimate. Mankind, for the most part, seem to treat themselves, as a moon-light traveller treats his shadow. He now and then turns his head, and smiles at the strange appearance of his silent companion, gliding his lengthened form over hill and vale, trees and rivers, in sportive mimicry. But he neither stays to consider the cause of the phenomena, nor gives himself the trouble to measure its proportions, or the resemblance it may bear to the original. His thoughts are occupied with subjects of greater interest, and he presses forward unmindful of his image, to enjoy the hospitalities of friendship, or prepare for the journeys and avocations of a future day."

"But self-knowledge is necessary to excellence of character, and the discharge of duty. It is the light of the mental and moral system, by which its obscurity may be removed, and a true estimate formed of its different properties. What then can arise from its absence, but the

deception, perplexity, and ruin, of mental inferiority, and moral debasement! Ignorance of human nature has indeed frequently produced, and will still produce, a train of fatal consequences. A man who knows not himself, looks on others through a false medium. His conceptions of men and things are confused, and his estimate of life delusive and pernicious. Through ignorance and error, his affections receive a wrong bias; his motives and dispositions are corrupted; vice and folly are cherished under the semblance of wisdom and virtue; his habits are formed by a combination of heterogeneous principles; the lineaments of his character are indefinite, or repulsive; and his integrity and happiness are exposed to an easy overthrow."

A Letter to the Rev. Solomon Hirschel, D.D. Chief Rabbi of the German and Polish Jews in London, from the Rev. George Hamilton, M.A. Rector of Killermogh. 8vo. pp. 38. price 1s. 6d.—London, 1822.

THE case of the Jews is in all respects singular. Their history, their character, their actual situation, are fraught with peculiarities of the most strange and impressive kind, and the same dissimilarity from common circumstances distinguishes the composition and the preservation of their annals.

Their *History* is remarkable for its extent, its simplicity, and its complete freedom from the usual sources and characteristics of erroneous statement. It comprises, in fact, the story of the world: it goes back to the first origin of things, and it presents its latest casualties at our very doors. Amid all the various attempts at *cosmogonizing* which give so ludicrous an air to the chronicles of other ancient nations, the account given by Moses stands alone, describing with unparalleled majesty and energy of language the whole of creation, from its first elements to the final marshalling of its various parts, by the single fiat of Almighty Power—*light be, and light was!* The Jewish records follow the people of God through all

their mutations, until the great event which transferred the offer of salvation, rejected nationally by the Jews, to more teachable spirits. And throughout this immense field of historical investigation, nothing is more remarkable than the entire absence of the usual causes and characters of error. We find no spirit of system, no affectation of philosophizing, no obtrusion of individual opinion, no fine-spun enquiries, but a clear and simple statement of facts and results. The Bible history exhibits a lofty and superhuman abstraction from the prejudices and partialities of the human mind; the casual virtues of the bad are fairly presented, and the failures of the good and great are never concealed nor palliated. Hence it is that the Scriptures stand alone; and, while other books exhibit in every page, the vanity, the ignorance, and the mental and moral infirmities of the writers, these exhibit, in their uncontaminated simplicity, their unimpeachable accuracy, and their perfect accordance with attested and existing circumstances, the ineffaceable signature of the finger of God. Neither is it to be forgotten, in this reference to the peculiar qualities of these compositions, that their authors were Asiatics, accustomed to gorgeous phrases, magnificent description, and the richest exuberance of poetical imagery; yet the instant that the great series of events is in question, all this pomp and splendour disappears, and not an extraneous ornament is suffered to interfere with the unbroken plainness of the narrative. When the Prophets announce the mandates, the warnings and the menaces of God, language labours beneath the grandeur of their conceptions, but when they become the narrators of history, they at once adopt the simplicity of an infant's tale. We know of nothing in the whole

system of scriptural evidence more remarkable than this, that the habits and tastes of a most stubborn and tenacious people should give way precisely in that instance where pride and nationality were most concerned to retain them.

Their *character* is not less extraordinary than their history. Without referring to minor peculiarities, we shall advert to one remarkable distinction which has in all ages attached to this singular race—the perfect insulation of the Jews amid surrounding nations. Slaves, invaders, conquerors, captives, exiles, scattered abroad through every climate of the globe, this character has always clung to them; and they are still, though the sceptre has departed from Judah, and even the traces of the great families of Israel have been obliterated, a separate people. Nor is it only in European realms that they are thus secluded from the kindreds of the nations by their Asiatic features and customs, but in the countries of the East the line which divides Jew from Gentile is as strongly marked and maintained as in northern or in western regions. If it were orderly to convert a review into an original disquisition, we should feel much pleasure in pursuing this subject, but we must leave it for the present with the observation that it does not seem to us to have been sufficiently investigated.

The consideration of the *actual condition* of the Jews, is closely connected with the former, and we shall refer to it no further than it is connected with the pamphlet which has led us somewhat astray into the previous train of comment. We rejoice, with Mr. Hamilton and other good men, in the spirit of goodwill towards this miserable race, which seems in a peculiar manner to prevail at the present time; we may possibly be less sanguine in our expectations than some excellent individuals,

but we cordially approve their efforts, and agree with them that there are signs, in the apparent course of prophecy and in the political aspect of the world, of an approaching change in the fortunes of Israel. In the mean time it is expedient to urge the appeal to argument and evidence in every convenient way, and we have pleasure in recommending Mr. H's contribution to this important work. Without diverging into general inquiry, he has taken up the special instance of the great christian doctrine of the resurrection of Jesus from the dead, and has satisfactorily shown, on principles common to both parties, that it is just as credible a fact as the Exodus of the Israelites from Egypt; he then adverts to the absurd and malignant account given of the Resurrection in the celebrated Jewish tract entitled *Toldoth Jesu*, and proves that it is equally erroneous with the story of the Exodus as given by Tacitus.

This simple statement is quite sufficient to show that Mr. Hamilton has chosen an important question, and placed it in a very ingenious point of view. The Exodus of the Israelites, and the Resurrection of our Divine Master, are the two primary facts of Revelation, and the master-keys to the whole system of Jewish and Christian history, and when it is shown that they rest upon evidence of the same quality and force, the cavilling Rabbinit is left without reply. The subordinate discussion is equally *ad rem*. Tacitus has given an injurious and erroneous statement of the history of the Jews; the latter receive a mendacious narrative of the life and death of Jesus Christ; Mr. Hamilton proves that they are alike unworthy of belief, and elicits from their forced concessions a reluctant testimony in behalf of the facts they were intended to discredit. We shall extract the strange and

ridiculous story told in the Jewish tract, that our readers may have a finished illustration of the gross credulity of those who reject as incredible the divine character of the Gospel.

"There is a Hebrew tract, entitled תלדות ישו: *The Generation of Jesus*, which is in high esteem and general circulation among the Jews: nay, if I am rightly informed, it is put into the hands of young persons of your nation as a true history of certain events which, you say, are falsely related in the Gospels; I shall select this work from among many others of the same character, for the purpose of showing that we Christians are as fully justified in rejecting its account of the Resurrection, as you and we are in refusing to admit Tacitus as an evidence to shake the credit of Moses.

"This tract, you know, Sir, ascribes the miracles of Jesus to a magical use of the incommunicable name of God, called *Shem-Champhorash*, which was engraven on a stone found by David in digging the foundation of the temple, and which was placed in the holy of holies as the support of the ark. After the wise men had succeeded against Jesus by counter enchantments, they put him to death; and then we have the following account of the disposal of his body, intended evidently as a contradiction to the Evangelists.

"The wise men buried him where he was stoned that same evening; and in the middle of the night his disciples came and sat upon his grave weeping and lamenting. When Juda, (who betrayed him) saw these things, he took away the body and buried it in a garden under a rill of water, and the next day he told them to examine and see the body of Jesus which was buried. When they examined and could not find him in the grave, they then said he was in heaven. Helena the Queen, who had heard of what had taken place, sent for the wise men, and asked what they had done with Jesus. They replied, that they had buried him; she ordered them to bring her the body: they went to the sepulchre, and not finding it, they returned, and told her that it was taken away; she replied, 'He said he was the Son of God, and that he should ascend to his Father in heaven.' She then told them either to produce the body, or else all of them should be destroyed. They requested three days for examination. They proclaimed a fast; and when the time was expired, and the body was not found, many fled from Jerusalem. An old man, whose name was Rabbi Tanchuma, wandering in the fields through grief, saw Juda sitting and eating in his garden. Surprized at this, he asked why he was

eating while all the Jews fasted. Juda, greatly astonished, enquired why he should fast. He was told, because of Jesus, whose body could not be found in the grave. Juda then told where he had buried it. Tanchuma returned to the wise men; they came to the place, tied the body to the tail of a horse by the hair of the head, and in drawing it out, the hair came off. Hence the monks are shaven round their heads. Notwithstanding the body was produced, the party which adhered to the cause of Jesus prevailed so much, that within thirty years the Jews were prevented from coming to the feasts. Then an old man, one of their wise men who was inspired, and whose name was Simon Kepha, undertook the cause of the Jews, and said he would exterminate the Christians. He went into the holy place, and learning the name of God, he went to the metropolis of the Nazarenes, and proclaimed with a loud voice, Let every one that believes in Jesus come to me, for I am sent by him. He wrought miracles similar to those which Jesus had wrought, and gave the Christians a variety of precepts, not to hurt a Jew—to keep holy the day on which Jesus suffered—instead of the feast of Pentecost, they were to feast on the fortieth day after his death; instead of the feast of tabernacles they were to observe his nativity, and keep the eighth day after in commemoration of his circumcision. Simon Kepha continued to live among them at their earnest request; they built him a tower, and he dwelt in it till the day of his death, which was six years afterwards. The tower is in Rome, and the stone on which he sat, is called Peter.

"Such is the account given in the Toldoth of the proceedings after the death of Jesus; and allow me, Sir, to point out the remarkable admissions it makes in favour of our account. 1st. It allows it to have been known publicly, that the body was not to be found in the sepulchre. 2d. It admits that at that very time it was said, he had ascended into heaven, agreeable to his own prediction. 3d. It adopts the specific period of three days. 4th. It states that the Christians increased prodigiously within the space of thirty years, notwithstanding the public production of the dead body; a thing so utterly incredible as to furnish strong presumption that it never was produced; and we have, in the 5th place, an admission that miracles were wrought by Simon Kepha in his master's name."—pp. 29—32.

"The composition of the pamphlet has the substantial excellences of clearness and general correctness.

An History of Muhammedanism: comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Muhammedan Arms: an Enquiry into the Theology, Morality, Laws, Literature, and Usages, of the Muselmans, and a View of the Present State and Extent of the Muhammedan Religion. By Charles Mills. 2nd. Edition. 8vo. pp. 484. Price 12s.—London.

NOTHING can more triumphantly exhibit the beauty of Christianity than its comparison with the extravagance and bigotry of Islam. Peace on earth, goodwill towards and among mankind, are the heaven-inscribed characters of the pure faith of Christ, while sensuality, frenzy, and the sword, are the inspiration of the Moslem. The thousand-and-one times quoted passage from Dr. Sherlock, as justly as eloquently sets forth the contrast between the divine majesty of the true religion, and the dark depravity of the bloody imposture of Muhammed. It is, we believe, considered as a proof of liberal-mindedness to pay a sort of homage to the son of Abdallah, to extenuate his evil qualities, and to hold him up, in some degree, to general admiration, as a highly gifted person, endowed with fine qualities, and entitled to rank with the great men who have secured to themselves, in the history of the world, "a glory and a name." We have not quite courtesy enough for this; we have an ungovernable propensity to call things by their right titles, and we must affirm that there appears nothing whatever on the face of this impostor's story, to justify the language of his panegyrists. His talents, in all respects, seem to us to have been excessively overrated; his personal courage was extremely doubtful; his policy manifested no signs of large and enlightened

views, but effected its ends by a variable mixture of craft, audacity, and perseverance; and without entangling ourselves in a useless quest after the real author of the Koran, we shall satisfy ourselves with expressing our thorough conviction that Mohammed had no more to do with it in the way either of writing or of dictation, than He of the triple crown and the seven hills.

The system of this daring impostor was a mere deterioration of Judaism; the unity of God, circumcision, with an addition of ablutions and a few trifling observances were its leading features: but, if he overthrew the various idolatries of the realms which he proselyted or subdued, and so far conferred a benefit upon mankind, let it not be forgotten that he introduced a degrading and demoralizing scheme in which lust was invested with divine sanctions, fierce intolerance made a religious duty, and the wasting fanaticism of his sectaries confirmed and enhanced by the impulse of a dark and desperate fatalism.

These passing remarks have been in part elicited by the present work, in which Mr. Mills displays, we cannot help thinking, a little too much admiration of his hero.

"If there be a master-passion in every man, that passion in Muhammed was religious enthusiasm. It appeared in all his actions; it displayed itself in every stage of his existence; and it is to this disorder of the imagination, that the birth of Muhammedanism, like that of many other systems of error, may be attributed. In his youthful days, he was decent in his morals, pious, contemplative, and retired in disposition. From the age of twenty-five to forty, he industriously pursued his occupation of a merchant, and nursed his genius in solitude. He then started into public life a wild and clamorous fanatic. One particular train of ideas had fixed his attention; silent speculation had ended in dreams of rapture; reason was lost in the wanderings of imagination, and the suggestions of fancy were mistaken for the inspirations of heaven. The first and sublime princi-

and the relaxation of military discipline on the other. Mr. M., if we recollect rightly, (for we have in vain attempted to find the passage on a second reference to the volume) somewhere intimates that the Macedonian phalanx would have given way before the impetuous and desultory charge of the Saracens. Possibly it might, for the phalanx alone and unsupported was a helpless mass; it never deployed, and without light troops and horse could at no time engage in extensive and combined manœuvres. But if this phrase imply that the dense column, with the Argyraspides and the Thessalian cavalry, and with Alexander or Parmenio for a leader, would not have dissipated the Arabian hordes; or if it be designed to intimate that the Roman legion, with its *triarii* and *primipili* and its perfect combination of different arms and orders, would have recoiled before the impetuous charge of Khaled and his savages, we must express our conviction that the opinion is utterly erroneous.

We insert the following history and description of the Koran, the extract is rather too long for our usual limits of citation, but the interest of the subject induces us to overlook this inconvenience.

“Without discussing the merits of the different notions of the Muselmans with respect to the origin of their sacred volume—the opinion of the orthodox Sonnites, that the Koran was uncreated, and stored in one of the seven heavens from all eternity; that copies of it on paper, bound in silk and adorned with gems, were brought from its celestial abode to earth by the angel Gabriel, and delivered to Muhammed in the month of Ramadan; or the more mild and moderate idea of the Mattazalites, that this word of God had no claim to eternity; it is sufficient for us to observe, that the volume generally known by the title of the Koran (or the book fit to be read, as the word signifies) contains the substance of Muhammed's pretended revelations from heaven. Whenever enthusiasm suggested, or passion and policy required it, a portion of the divine commands was proclaimed by the preacher to his audi-

tory of fanatics, and registered by them in their memories, or inscribed on the more durable materials of the leaves of the palm-tree, and the skins of animals. A copy of these fragments was entrusted to the charge of one of his most favoured wives; and although Abu Beker, the first Caliph, methodized them into a volume, yet in the course of a very few years, so many errors had crept into the sacred text, that Othman, the third Caliph, called in the different manuscripts, and assured the faithful he would rectify them from the original. But so manifold were the various readings of these copies, that, as the least difficult task, this successor of the Prophet destroyed the volumes themselves, and published a new Koran, which is the same that we now read.

“To the Sanscrit language alone the Arabic is inferior in copiousness. But as the people of the desert are divided into various tribes, estranged from each other, so it naturally happened, that each tribe should have forms of speech peculiar to itself. Indeed, in no language are there so many dialects as in the Arabic: so great is their difference, that we can with difficulty trace them to a common source. In the idiom used at Mecca the Koran was written: that idiom is, therefore, from sentiments of reverence to religion, more highly esteemed by the Arabs than the language of any other part of their country. In the present times, however, our most inquiring travellers can find little or no resemblance between the words used in the common intercourse of life in Arabia, and the words of the Koran. Time, and communication with strangers, have been followed by their usual consequences. The Arabic of the Koran is taught at Mecca like a dead language. The dialects in the numerous provinces of Arabia are as various as those of Italy; while in Syria, Egypt, and other Muselman countries, the resemblance which the Spanish, Portuguese, and Provençal languages bear to the Latin, will suggest an idea of the affinity between the real Arabic and its modern variations. Some people speak the pure language of Ishmael, while others utter it *barbarously*. The style and composition of the Koran are esteemed by the doctors of the Mosque to be inimitable, and more miraculous than the act of raising the dead: and the proudly acknowledged illiteracy of Muhammed was proclaimed by his followers, as the grand argument in favour of its divine origin. In the spirit of enthusiasm or vanity, the Prophet rests the truth of his mission on the merit of his book, audaciously challenges both men and angels to imitate the beauties of a single passage, and presumes to assert

God alone could dictate this incomparable performance. The harmony and copiousness of style will not reach in a version the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, history, precept, and declamation. Theology and morality are interspersed among trivial matters: and exhortations to charity are sullied by commands of war against infidels. As the different parts of the Koran were written for occasional purposes, mistakes and contradictions were repeatedly made. When circumstances varied, new revelations were necessary; and, therefore, the convenient doctrine of permission to abrogate, as well as to create, was invented.

The Koran is divided into one hundred and fourteen chapters or suras, an Arabic word which signifies a connected portion, and these suras again into verses. The suras are of very unequal length, titled, but not numbered; some containing three hundred, and others only three or four verses. The Muselmans have paid as much superstitious attention to the Koran, as the Jews did to the Bible. In imitation of the labours of the Masori, the learned Moslems have computed every word and every letter contained in their sacred volume; and for the purpose of supplying the want of vowels in the Arabic character, have introduced vowel points, which ascertain both the pronunciation and meaning of the text. The Muhammedans never read or touch the object of their veneration, without the legal ablutions having been performed. The Ottoman Emperors, in imitation of the ancient Caliphs, generally consider it a religious duty to adorn their exemplars of the Koran with gold and precious stones. It is the comfort of the Muselmans amidst the busy duties of the camp, and it forms the great solace of their domestic toils. Verses from it on their banners incite their martial spirit; and its principal sentences, written on the walls of their mosques, remind them of their social duties. The most ancient manuscripts which are known, are on parchment, in the Cufic character of the Arabic language. The modern manuscripts are in the Niskhi mode of writing, on paper curiously prepared from silk, and polished to the highest degree of beauty. The copy which is most admired for the character of its writing and embellishments, formerly belonged to the Turkish Sultan Solymán the Great, and is preserved in the Museum Kircherianum, at Rome. In every public library in Europe are to be found transcripts of the Koran: as the Muselmans have generally prohibited the Christians from the use of it, most of these manuscripts have been taken in battle. Many

of them belonged to princes, and are therefore of exquisite beauty. Some of those which formerly were in the possession of Tippoo Sultan, are of peculiar elegance."—pp. 276—284.

While we cordially give to Mr. Mills the praise due to his diligence and general accuracy, we are sorry that we are compelled to pass an unqualified sentence of condemnation on his style; its inversions, its affectations—in a word, its *Gibbonisms*—are altogether intolerable.

The Young Communicant's Remembrancer: a Treatise intended at once to Remind the Young Communicant of the Practical Obligations of Religion; and to Direct and Encourage him amidst the Duties and Difficulties of the Christian Life. By W. Hamilton, Minister of Strathblane. 12mo. pp. 290. Price 3s. 6d. Glasgow. 1822.

No period can be of greater importance in the religious life than that in which we enter upon our grand course of duty; and no event can more powerfully awaken the sympathies of a Christian minister than the admission of a young convert to the privileges of church communion. He contemplates with pure delight the strong emotion of the youthful mind at its first decided step in the public profession of its devotedness to God, and he feels the most intense anxiety, that the zeal, the simplicity, the humility, then exhibited, may experience no abatement or alloy, when exposed to the trials and seductions of the world. His earnest expostulations, his pastoral counsels, his fervent supplications at a throne of grace, are directed to the warning, the encouragement, and the invigoration of the catechumen; he is jealous over them with a godly jealousy, nor does he withdraw from these objects of his hopes and fears, the undeviating vigilance of his eye

and heart, until the engagements of life may have placed them beyond his sphere of inspection. We can imagine a pastor of this cast, addressing one of his young flock, about to mingle with the associations and interests of mankind, in the following terms, and language more appropriate and judicious he could not use.

"Shun vain company.

"By vain company, I do not mean merely the society of the openly vicious, and the avowedly profane and profligate. Every man who knows any thing at all of the grace of Christ, or has sincerely yielded himself to God, will just as naturally and instinctively recoil from the presence of such men, as he would from the sight of a rabid animal, or from the approach of a serpent. A man of loyalty would just as soon court the fellowship of traitors; a man of genuine unbending integrity, would just as soon take to his residence and kindness the convicted thief or the known seducer, as a man of true and faithful attachment to the King of heaven, would maintain chosen intercourse with the impious and abandoned, the revilers of his Saviour, and the enemies of his God.

"The designation, vain company, has a far more extensive application. It comprehends the society of all who are unprofitable, as well as pernicious. And many companions are inexpressibly dangerous, who have nothing in their appearance to create alarm or excite suspicion. This is pre-eminently the case with those, who, along with a plausible and prepossessing exterior, retain a rooted attachment to the world; and while they attend the ordinances of religion, and ape the language and manners of the faithful, are strangers to the commanding and soul-subduing influence of vital godliness.

"The duties of life and the intercourse of society, may frequently bring you into contact with persons of this description: and when you meet with them, Christianity not only permits, but requires you to treat them with courtesy and with kindness. But it is unchristian and dangerous to select them for your associates; to throw yourselves unnecessarily in their way; or to spend more time in their presence than what the calls of business, the claims of friendship, or the conscientious hope of promoting their eternal welfare imperiously demand. Whilst the faintest hope remains, that your example, your counsels, or your conversation will reach their heart, and rouse them to a just and an earnest concern for their everlasting felicity, you

are not only justified but obliged to persevere in your benevolent efforts to conciliate their attention and regard, and render their affection for you subservient to their spiritual and eternal advantage.

"But whenever this prospect closes, your duty is to withdraw from their presence. No rational end can then be proposed for frequenting their company. Though your conversation cannot profit them, their secular spirit and worldly discourse may soon, though insensibly, inflict a deep and lasting injury upon the spirituality of your mind, and the purity and fervour of your devotion. Without increasing the heat of a December-night, a ball, red hot from the furnace, will soon contract the temper of the surrounding frosty atmosphere. Without mitigating the sufferings of the victims of contagion in an hospital, before they are aware, the most sound and robust will soon lose their own health amidst the infected exhalations which the tainted are respiring. And without being able to infuse into the worldly and the carnal, the slightest portion of the piety, the warmth and the zeal which you feel; by needlessly mingling in their society, you yourselves may soon decline in the life and power of religion, and imbibe their indolent, secular, and carnal spirit.

"If, therefore, you would wish not only to retain the freshness and purity of your devout impressions; but also to add to their strength and intensity; you must withdraw from the society of the lukewarm and temporising. Make no friendship with worldly men, and with the formal and cold-hearted you shall not go; lest you learn their ways, and get a snare to your soul. Let your companions be of them that fear God; and your converse with the saints, the excellent and the honourable of the earth. While the intercourse of the worldly tends to repress and deaden your devotion; the presence of the spiritual and heavenly-minded will quicken your religious progress, elevate your views, and give greater purity to your holy feelings, and greater stability and vigour to your pious and benevolent exertions. "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel."—pp. 139—142.

We have, indeed, been altogether uncommonly interested by this excellent book; the more so, perhaps, because we took it up with but slender hope of finding much in addition to what has been already admirably said on the weighty subjects to which it refers. Our attention was instantly

arrested by the affectionate and energetic simplicity of the preliminary address, and the feeling thus excited was fully sustained by the subsequent sections.

Mr. Hamilton disclaims any aim at superseding the many useful "treatises which, under different forms and titles, have been published respecting the Lord's Supper;" but taking his stand on the argument suggested by the ordinance itself, and the obligations which it implies, he has furnished a large and interesting portion of the great religious community, with a valuable directory, on which we fervently pray that the divine blessing may rest. He begins by enforcing the duty of personal dedication, and, incidentally, that of entering into a specific covenant with God. On this last point, we shall probably take a future opportunity of expressing our sentiments somewhat at large; generally agreeing in this matter with Mr. H., we should be disposed in some degree to qualify the language in which he recommends this solemn, and even awful act. He then proceeds to give directions for the performance of duty—to enumerate the difficulties attending the Christian life—to point out the means of resisting temptation, and of cherishing the life and power of religion—and to describe in animated language, of which the following is a specimen, the privileges of the Christian life.

"The secure and the hardened may see the Christian's trials: but can they witness his assistance and supports? They may see his difficulties and struggles: but can they discern his mind's calm sunshine and his heart-felt joy? They may see the breadth and length of his duties, and mark his toil and labour to fulfil them; but can they look within, and perceive the might with which he is strengthened in the inner man, and discover those communications of light, and hope, and peace, which, from the inexhaustible fountain of grace, are daily flowing, in liberal effusion, to enrich and refresh his soul? They may see the oppressor hold his body bound; but

can they accompany his spirit, 'in the range it takes, unconscious of a chain,' or participate in the elevating and enabling intercourse which, in his eldest solitary hours, he enjoys with his Saviour and his God? They may attend him to the house of prayer, and see him taking his seat at the holy table: but can they enter into his devout and ravished feelings, when he there hears his God and Saviour proclaiming: 'Peace I leave with you, my peace I give unto you: fear not, for I am with thee: be not dismayed, for I am thy God?' Can they see the high elevation of his heart, 'or the sacred transport of his soul, when the eternal Spirit takes of the things of Christ, and shews them to his understanding, and seals them on his conscience? when this blessed teacher leads him into more close and enlarged views of the love and glory of the Father, and of the fulness of truth, and the riches of grace, which for ever reside in the person of the Son? Can they descry his sublime and ineffable transport, when faith, in lively and vigorous exercise, raises him above the things of earth and of time, introduces him into that which is within the veil, brings him near to the general assembly and church of the first-born, and imparts a foretaste and an earnest of his future and never-ending bliss?'—pp. 191, 192.

The last chapter is hortatory, and it is with regret that we are compelled to resist our inclination to find room for its spirited close.

The Protestant Reformation vindicated. A Sermon delivered at Lune Street Chapel, Preston. By Joseph Fletcher, M. A. — Blackburn, 1822.

Protestantism. In three Parts. Or Addresses to the Labouring Classes in Defence of the Protestant Principle, "that the Scriptures, NOT TRADITION, are the Rule of Faith." By W. Roby. Third Edition. — London, 1822.

THIS is better and better—we would give no pause, no respite, to the arch-heresy that would sap the foundation of Christianity by invalidating its inspired records. We can conceive of no attack on our faith more injurious than that which invades it in its first principles, and under pretence of se-

coring its purity, corrupts its genuineness and its simplicity by human mixtures and political inventions. If there were no other distinction between Protestants and Papists than this, that the former would leave the Scriptures to stand alone by their native vigour, while the latter would compel them to lean on the crutches of tradition, their amity would be impossible. *Verbum Dei manet in eternum*—the glosses of human subtlety cannot make it more intelligible, nor the protection of human power add to its duration. It is foul treachery to the cause of Revelation, to call in these auxiliaries; its glorious independence of man's "brief authority" is the distinction and maintenance of the christian church; and we dislike as much to see that assumed domination attached to symbols and traditions, as we do to track its bloody footsteps in the full career of persecution. In fact they are the same usurpation in different stages: the dogmatic appeal to tradition is an early and milder period of the grand campaign against religious liberty and truth. With these feelings, then, we would court the most ample and public investigation of every point connected with the grand controversy, we would have our champions always ready, with armour braced, and sword unsheathed. Let our antagonists never presume upon our silence—this to them would be measureless triumph—but let their every cavil be met and exposed, and let no attempt of theirs to engage attention be passed by as insignificant. We recommend to general imitation the example of the dissenting clergy of Lancashire: dwelling in the very centre of delusion, in actual contact with the sources of error, their efforts have been commensurate with the exigency; they have stood in the breach, and their noble efforts have rebuked and repelled the enemy. We are happy

to meet, on this ground, the gentlemen, whose title-pages we have quoted at the head of this article, and whose able pamphlets we have read with high gratification.

Mr. Fletcher's sermon is a judicious sequel to his able "Lectures on the Principles and Institutions of the Roman Catholic Religion." He has taken for his subject, "the Duty of separation from the Church of Rome," and he has at once treated it in a most interesting manner, and established it by irrefragable argument. His arrangement includes the three following heads—1st. *The causes which immediately produced the Protestant Reformation.* 2. *The great principles which were developed and established in the course of their operation.* 3. *The application of those principles to our present duties and interests.*

The first of these heads of inquiry is managed in a very interesting way. Mr. F. supposes the case of "an individual residing in one of the Germanic states, a man of honest intentions and good sense," who "meets with a copy of the New Testament." We regret that we cannot extract the whole of the animated and acute description which follows; a good part of it, however, we must cite, though it will prevent us from giving the ample analysis of the whole discourse which we had intended. The first processes of his examination are stated as follows:

"On a careful perusal and frequent study of these sacred records, he ascertains the true grounds of some of the principles he had been formerly accustomed to admit, merely on the authority of the church; or as far as he was personally concerned, on the authority of his own clerical overseer. He finds its peculiar and distinguishing discoveries characterized by an importance, which had never been rendered prominent in the instructions of his teachers. In every thing connected with religion, he ascertains that the authority of Christ is exclusive and supreme; and that to believe in his doctrines, obey his com-

mands, and imitate his example, is all that is necessary in order to be his disciples, and to be interested in the spiritual privileges and eternal felicities of his holy kingdom. This honest inquirer is particularly impressed with the uniform representations of religion as something *internal, spiritual, and practical*, and yet at the same time, *intelligible*. He finds it described as essentially a *PERSONAL* religion. Before this copy of the New Testament fell into his hands, the man had been taught to consider an *external* observance of numerous ceremonies as the most important part of the business. When he went to what he called the church, he found little or nothing said about the interpretation of the Scriptures. Its doctrines were divested of their grandeur, its duties shrivelled down to all the littleness of ritual insignificance, and the mere administrations of the priesthood represented as possessed of little less than almighty efficacy and wonder-working power over the present state and future destinies of mankind. He reads in the New Testament, that regeneration consists in being made 'a new creature in Christ Jesus' and in faith working by love; but his instructors tell him that the priestly administration of baptism effects the change. His New Testament tells him that his acceptance with God depends on the merit of Christ alone, and that *faith* is the medium of his justification; but his priest assures him that the merit of good works secures his justification.—He reads in the Bible of 'one God and one Mediator'; but on entering the scene of his worship he finds *statues and paintings* intended to represent departed saints; before them, he sees groupes of seemingly ardent and devout worshippers; he hears prayers and supplications addressed to these representatives of the glorified; and on asking what meaneth this service, he is told that these are *mediators and intercessors* with Jesus Christ himself. He goes home and re-examines the New Testament; but not a single reference to this system of subordinate and intermediate intercession can he find in the Scriptures of truth. Pursuing his inquiries he discovers other points of opposition, as he thinks, to the statements and facts recorded in the christian revelation. He ventures to suggest his doubts and anxieties to others. Fortunately, however, at this crisis, he does not live in Portugal or Spain. Had this been the case, he would have instantly been sent to ruminate on his temerity and resolve his inquiries within the gloomy walls of the *Inquisition*! But though residing in one of the states of Germany, where a little more of civil liberty is enjoyed, he is not exempt from danger. He recollects the Council of Constance, at which Jerome

and Huss were perfidiously betrayed; and who after a safe conduct and a free examination had been promised, were murdered by the decree of an ecclesiastical convention; and he hears the voice of blood crying to that God to whom vengeance belongeth!"—pp. 7, 8.

He reflects too on the persecution of the Waldenses, and while he is engaged in these solemn musings, his confessor pays him a visit, and starts in holy horror at the sight of the prohibited volume. The priest forbids its perusal; the good man remonstrates against the interdiction; but he is crushed under the authority of papers and councils, and is greeted with some expressive hints of excommunication. Many would yield to this spiritual commination.

"But the man of whom I have been telling you, was not one that could be driven to this wretched alternative! When the priest had retired from his dwelling, he could not, he *durst* not, he would not shut his Bible! The process had gone too far to be stopped by this unlooked for intrusion. He is stimulated to farther and farther inquiries; and he makes them in the spirit of meekness, of humility, and of prayer! He attentively studies the character of that religious system in the belief of which he had been educated; and the more he enters into the business of inquiry and comparison—the more he looks into 'the perfect law of liberty,' and contrasts it with the history of the Roman See, the domination of the Roman Pontiff, the intrigue, the chicanery, the manœuvring, the corruption of the Roman Priesthood; the more he looks at the system of their policy, the cruelty of their measures, the monstrous nature of their requisitions, the persecutions of reputed heretics, and the scenes of blood that are developed on every review of their operation; the more he compares and contrasts these features of darkness and intolerance, and oppression with the character of Jesus of Nazareth, the history of the Primitive Churches, the labours of the humble, holy, and self-denying Apostles, and all the records of their religion in the first age of the Church, the more he feels *solemnly convinced*, that he can no longer remain in the communion of the Church of Rome! He sees in plain and legible characters inscribed on the temple erected to this 'mystery of abominations'—what *Belshazzar* with trembling beheld written by the finger of the Almighty on the wall of his Palace, 'MENE, MENE, TEKEL, UPHARSIN.' He listens

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in the command of heaven as though seven thunders uttered their voices—
"Come out of her my people, lest ye be partakers of her plagues!"—pp. 10, 11.

Thus prepared, he hears of "an Augustinian monk," who preaches, not the *crucifix*, but the cross; he hangs upon the lips of this new preacher, and receives from LUTHER, the genuine key to the interpretation of Scripture.

Mr. Roby's pamphlet contains a clear and forcible appeal to fact and right reason, in favour of the sufficiency of the Scriptures. There is a fine tone of calmness and good temper prevalent in this excellent tract, that is perfectly refreshing; we seem taken out of the bustle and turmoil of controversy, to enjoy all its piquancy without being annoyed by its virulence and personality. Without aiming at humorous composition, Mr. R.'s mode of discussion has occasionally a very neat effect from the singular coolness and precision with which he strikes at the weak point of his adversary.

"For the purpose of exposing the pretended absurdity of admitting, that the Scriptures are the only rule of faith, Mr. Curr, towards the close of his 'Letter to Sir Oswald Mosley,' asks, in the tone of ridicule, why the Founder of the Christian religion did not write the New Testament himself?—or why he did not order his Apostles to establish Bible Societies for the circulation of the Scriptures?—whether the great bulk of the primitive Christians possessed the New Testament, as the rule of their faith?—whether its different books were collected into one volume, before the close of the second century of the Christian era?—whether, when collected, one person in a thousand, until the modern invention of printing, could read them?—and, whether it is rational to suppose, that Jesus Christ would establish a rule of faith for all mankind, which he must have foreseen not more than one in a thousand could follow?—If he intended that such queries as these should pass for conclusive arguments, he has indeed given us, what he professes them to be, *multum in parvo*. But, with just as much propriety, he might ask, why the whole of the Old Testament was not written with the finger of God, as the decalogue was on Mount

Sinai?—why God did not order Bible Societies to be established for the circulation of the Old Testament among the Jews?—whether the great bulk of the Jews possessed a copy of the Old Testament Scriptures?—whether the several books of the Old Testament were collected into one volume, before the second century of the Mosaic economy?—whether, when collected, one person in a thousand, until the modern invention of printing, could read them? and, whether it is rational to suppose, that God would establish a rule of faith for the Jews, which he must have foreseen not more than one in a thousand could follow?—By the force of such impertinent questions as these, he might have imagined, that he had set aside the Old Testament, as the only Jewish rule of faith, and, then, have united with the sect of the Pharisees, in supporting the traditions of the elders.—I might, in my turn, have proposed a number of similar questions relating to the absurdity of supposing that oral tradition is the rule of faith; but I forbear, because I am not ambitious of substituting ridicule for argument."—pp. 10, 11.

If Mr. Curr was not aware of a very uncomfortable sensation, when he read this quiet retort, we admire his impassibility, at the expence of his discrimination; it is worth a hundred arguments, and exposes an absurdity more effectually than the tersest syllogism. The two following extracts must close our article; we insert them as impressive illustrations of the anti-scriptural spirit of popery.

"My opponent now proceeds to meet the charges which I had advanced against the Popish device of attaching tradition to the Scriptures, as the connected rule of faith. I had affirmed, in the first place, that it *degrades the Scriptures*: sinking them, in a person's estimation, to the level of tradition. Mr. Curr justifies this, p. 3, on the pretence, that one is *written*, and the other the *oral* word of God. He professes, that the highest possible value that can be put upon the Scriptures; is, to venerate them equally with tradition. But he practically refuses them this measure of veneration. He represents them as a positive evil,—an evil of the very worst description,—an evil so inveterate that nothing but tradition can operate as an effectual corrective. Hear his own words, respecting the Scriptures, p. 38. 'If God really designed them to be used in the manner they are used by Protestants, instead of being a

blessing, they are the greatest curse he ever permitted to befall his church. The circulation of the Bible, without note or comment, has been to this kingdom, and to Europe at large, the source of more evils than the poets of old attributed to the opening of Pandora's Box.—If any person can read, or hear, such a statement as this, without horror, he must have arrived at the very last stage of hardened infidelity! Could Paine or Carline have expressed themselves with greater bitterness?"—p. 65.

"Numerous quotations, expressing the horrible pride of self-righteousness, might be produced from Popish publications; and, among others, from a discourse delivered at St. Augustine's Chapel, Manchester, at the funeral of the Rev. Rowland Broomhead, by the Rev. Joseph Curr, in which the author exhibits the deceased in the attitude of the Pharisee,

pleading his own cause before God, by a minute enumeration of his many good deeds; and, from the whole, presenting the following most shocking appeal to his divine judge: '*These are the works in which I have spent my days, and on which I now rest my claims to the inheritance of your heavenly kingdom!*'—Charity hopes that Mr. Broomhead would present a better claim than this: a claim founded not on his own righteousness, but on the righteousness of Christ."—p. 92.

We ought to have said, that Mr. Roby's pamphlet was written and published in controversy with the Rev. J. Curr, a Romish priest, who had made a direct attack on the Bible Society, and on the principles of Protestantism.

Literaria Rediviva; or, *The Book Worm*.

Spare Minutes; or, *resolved Meditations and premeditated Resolutions*. Written by *Arthur Warwick*. The sixth Edition. London: printed by G. M. for *Walter Hammond*, and are to be sold by *Michael Sparke*, in *Green Arbour*. 1687. (London, reprinted 1821.)

We confess a partiality to our old writers, even of a minor class. We are quite aware that their interest is aided by many causes distinct from real merit; something is to be allowed for their antiquity, something for their unusual subjects, and much for their quaintness and antithesis. But when all these deductions are made, enough will remain to place them high on the scale of desert; their boldness and originality of thought, the raciness of their language, the playfulness of their fancy, the rectitude of their feelings, and frequently the piety which pervades their compositions, combine to give them a character and effect, which the laboured common-places of modern popularity vainly aspire to reach. It is very much the fashion for a certain

class of writers to imitate these worthies of 'the olden time'; just as a few years since we had imitations of Spencer and Chauce at every turn; but as the poetry depended on the assistance of particles and conjunctions—*ersts*, and *efsoons*, and *algates*—for its resemblance, so do the imitators of the present day content themselves with catching a few peculiarities, and aping the antique garb, with its ruff, doublet, and rapier, instead of emulating the manliness, the nerve, the decision, the honesty which distinguished the ancient modes of thinking and of expression.

We will not, however, debate this point just now; it is enough that we have these partialities, and that we are prepared to defend them, if any Drawcansir be disposed to peril his reputation for taste and right feeling, by taking up the quarrel of the modern school. We never enter a library of the right sort, with its venerable lining of dark and frayed leather, and half effaced gilding, without bowing in affectionate respect before the rich, though homely,

caskets which enshrine the Intellect and genius of our forefathers—

Even in their ashes, live their wonted fires.

Certes we have strong aversion to the rich and gorgeous array, which in the trim *Bibliothèques* of customary reading, greets the eye and repels the hand; greatly do we relish the grateful savour of Russia leather, but we fear to venture our unwashed fingers, and our hot palms, among the brilliancies and fantastic hues of Calf and Morocco. — We have oft, moreover, been cheated by these gaudy liveries; and, sickened by the

Showy outsides, insides empty,

have made a half-resolution never to suffer Hering and Whatman—the presiding genii of ‘double extra’ and ‘wire-wove’—within the range of our optic armature. There is little hazard of this disappointment in handling the volumes of a hundred or two years ago—the very fooleries of our ancestors had something sapid and emphatic about them.—Now-a-days every thing is shaven down and smoothed; lawns and race courses, Repton and McAdam, are in vogue, and hill and dale, and deep rutted roads, with all their picturesque varieties and associations, are banished from the sympathies of men; nor have books—the native urns of departed mind—escaped this levelling and polishing system. Gold and staining and painting are lavished on the outside, when dullness, slippancy, and irreligion too often work within—but we are getting out of humour and had better turn to Arthur Warwick.

About this gentleman's personal history we know nothing, and we believe that the researches of more expert and diligent book-worms than ourselves, have failed to procure any intelligence respecting him. From this, his sole legacy to posterity, we infer that he was a man of talent and piety, full of pithy

conceits and quaint sentences, bracing his understanding by profitable exercise, keeping his heart with all diligence, and serving God in his day and generation. His work is small but rich, he is a good packer, and presses much matter into a small compass, his words are few but weighty, and the epigrammatic edge of his sentences cuts keenly. But he shall speak for himself, and if we may judge from our own feelings, our readers will be gratified by a liberal measure of citation.

“A coward in the field is like the wise man's fool: his heart is at his mouth, and hee doth not know what he does profess: but a coward in his faith is like a fool in his wisdom; his mouth is in his heart, and he dares not profess what he does know. I had rather not know the good I should do, than not do the good I know. It is better to bee beaten with a few stripes, than with many.”

“Each true Christian is a right traveller: his life his walke, Christ his way, and Heaven his home. His walke painful, his way perfect, his home pleasing. I will not loyter, least I come short of home: I will not wander, least I come wide of home, but bee content to travell hard, and be sure I walk right, so shall my safe way find its end at home, and my painful walke make my home welcome.”

“As is a wound to the body, so is a sinfull body to the soule: the body endangered till the wound bee cured, the soule not sound till the bodie's sin be healed, and the wound of neither can bee cured without dressing, nor dressed without smarting. Now as the smart of the wound is recompensed by the cure of the body: so is the punishment of the body sweetened by the health of the soule. Let my wound smart by dressing, rather than my body die: let my body smart by correction, rather than my soule perish.”

“Had I not more confidence in the truth of my Saviour, than in the traditions of men, poverty might stagger my faith, and bring my thoughts into a perplexed purgatory. Wherein are the poore blessed, if pardon shall bee purchased onely by expense? Or how is it hard for a rich man to enter into Heaven, if money may buy out the past, present, and future sinnes of himselfe, his deceased and succeeding progeny? If Heaven bee thus sold, what benefit has my poverty, by the price already paid? I find no happiness in Roome on earth. 'Tis happiness for me to have roome in Heaven.”

“When I see the heavenly Sunne

buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, why (thinke I) may not the sonnes of Heaven, buried in the earth, in the evening of their daies, expect the morning of their glorious resurrection? Each night is but the past-day's funeral, and the morning his resurrection: why then should our funeral-sleepe bee other than our sleepe at night? Why should we not as well awake to our resurrection, as in the morning? I see night is rather an intermission of day, than a deprivation, and death rather borrowes our life of us than robs us of it. Since then the glory of the Sunne findes a resurrection, why should not the sonnes of glory? Since a dead man may live againe, I will not so much looke for an end of my life, as waite for the coming of my change."

"There are two things necessary for a traveller, to bring him to the end of his journey, a knowledge of his way, a perseverance in his walke. If hee walke in a wrong way, the faster hee goes the further he is from home: if hee sit still in a right way, he may know his home, but ne'er come to it: discreet stayes make speedy journeyes. I will first then know my way, ere I begin my walke: the knowledge of my way is a good part of my journey. Hee that faints in the execution loseth the glory of the action. I will therefore not onely know my way, but also go on in my way: I had rather my journey should want a beginning, than come to an untimely end. If Heaven bee my home, and Christ my way, I will learne to know my way, ere I haste to travell to my home. Hee that runs hastily in a way hee knows not, may come speedily to an home he loves not. If Christ be my way, and Heaven my home, I will rather indure my painfull walke, than want my perfect rest. I more esteeme my home than my journey; my actions shall bee led by knowledge, my knowledge be followed by my actions. Ignorance is a bad mother to devption, and idleness a bad steward to knowledge."

"I know but one way to Heaven, I have but one Mediator in Heaven, even but one Christ: and yet I heare of more wayes, more Mediators. Are there then more Christs? *Are the Lord's waies as your waies, that wee must goe to the King of Heaven as unto a king on earth?* Or if wee must, yet if my King bid me come, shall I send another? If he bid me come unto him, shall I goe unto another? If hee bid me aske for peace onely in the name of the Prince of peace, why should I mention the Lady Mary? If I shall be heard onely in the name of his Sonne, why should I use the name of his servants? Were it a want of manners, or

a want of obedience, to come when I am bid? Is another better, or am I too good to goe in mine own errands to the Almighty? Because the Sonne was more used than the servants on earth, shall the servants therefore bee sooner heard than the Sonne in Heaven? There are still unjust husband-men in the Lord's vineyard, who not onely abuse the servants, but kill againe the Sonne, and rob him of his due inheritance. When the Lord therefore of the vineyard cometh, what will he do to these husbandmen? I doe not envie your glory, yee Saints of God, yet I will not attribute the glory of my God to his saints. How shall my God glorifie me, if I should give his glory to another?"

"The crosse is but a signe of Christ crucified, Christ crucified the substance of this crosse. The signe without the substance is as nothing, the substance without the signe is all things. I hate not the signe, though I adore but the substance. I will not blaspheme the crosse of Christ, I will not worship but Christ crucified. I will take up my crosse, I will love my crosse, I will bear my crosse, I will embrace my cross, yet not adore my cross. All knees shall bend in reverence to his name, mine never bow in idolatry to his image."

"Hee that will not bee persuaded to leape downe from an high chamber at once, cometh willingly downe by the stayres: and yet the declining degrees of his winding descent make it not lesse downward to him, but less perceived of him. His leape might have brought him down sooner; it could not have brought him down lower. As I am then fearful to act great sinnes, so I will bee careful to avoid small sinnes. Hee that confesse a small fault commits a great one. I see many drops make a shower: and what difference is it, whether I bee wet bend in the raine, or in the river, if both be to the skaine? There is small benefit in the choyce, whether we go downe to Hell by degrees or at once."

"The same water which being liquid is penetrated with an horse-haire, will beare the horse himselfe when it is hard frozen. I muse not then that those precepts and threats of God's judgments enter not into the hardened hearts of some old men, frozen by the practice of sinne, which pierce and penetrate deepe into the tender hearts and melting consciences of younger folks thawed with the warmth of God's feare. Hence see I the cause why the sword of the Word, so sharpe that it serveth in some to divide the joynts and marrow, in others glaunceth or reboundeth without dint or wound, from their cristall, frozen, and adamantine hearts. I cannot promise my selfe to bee free from sinne, I were then no man: but I

will purpose in my selfe to bee free from hereticke of heart; by custome and continuance in sinne, I may erre in my way, I will not persiat and goe on in my errors, till I cannot returne againe into my way. I may stumble, I may fall, but I will not lye still when I am fallen."

The reprint of this valuable little book displeases us exceedingly. If the manager of it had

intended to make it inconvenient he could not have set about the affair more effectually than by substituting for a pocket size and readable type, a sort of nondescript small quarto, and a print which requires an 'armed eye' to read it pleasantly or safely.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

A Discourse on the Signs of the Times, delivered at the Buckinghamshire Association of Baptist Churches, held at Waddesdon Hill, May 23, 1821, &c. &c. By B. Godwin, Great Missenden, Bucks.

THIS discourse is founded on the words of the Saviour, in Matt. xvi. 3. "Can ye not discern the signs of the times?" A careful discrimination and a pious improvement of the mind and religious indications of the age in which we live, is unquestionably the duty of Christians. By many it is a duty imperfectly and negligently performed, and by most it is wholly overlooked. The great revolutions in the moral state of nations are usually slow; and though the political changes, which may be links in the chain of providence, are palpable, and often very imposing, yet the effects of such events in the melioration of the human state and character, are neither so rapid in their evolution, nor so clear to observation. The Christian world needs much illumination on this subject. There is, we conceive, a strange propensity in the religious public, as inconsistent with Christian humility as it is contrary to fact, to over-rate the piety, and magnify the exertions of the present day. But upon this subject we fear to enter at present; and gladly turn to Mr. Godwin's judicious discourse. The preacher first considers the duty of observing the signs of the times. It arises from our connection with the great family of mankind;—a becoming regard to the works of God;—the prophecies of Scripture suppose the duty;—it is necessary to a proper preparation for the events which may be coming upon us. The

second head of the discourse is devoted to a statement of the signs of the times in which we live:—An extensive communication among the nations of the earth hitherto unprecedented;—a considerable extension of general knowledge;—important changes in old systems of government, which were unfavourable to the progress of knowledge and improvement;—an unusual spirit of zeal to enlighten and bless the human race;—an increased degree of liberality and Christian love among professing Christians of different communions;—a determined conflict of opposite principles. The author then makes some observations on the practical uses to which the consideration of the signs of the times should lead. The subject of this sermon is susceptible of considerable diversity in the mode of treatment. Scarcely any two men would name the same particulars as signs of the times, yet all good men would probably agree in the leading particulars. Mr. G. has comprehended in his plan some of the most striking—but he has by no means exhausted the subject. We think the first head of discourse might have been more slightly touched or wholly omitted, for the sake of a more enlarged and discriminate discussion of the strictly religious signs of our times. The sermon is, however, well deserving of attention; and though not free from occasional blemishes and vulgarisms of style, is creditable to the writer's knowledge and piety. The specimen of French Deistical Psalmody, at p. 35, would, we think, have been as well left out. The world requires no further documents of the manifold impiety of the revolutionary leaders.

Letters from the late Rev. William Romaine, A. M. to a Friend, on the most important subjects, during a Correspondence of Twenty Years. Published from the Original Manuscripts, by Thomas Wills, A. B. Fifth Edition. London: Printed for gratuitous distribution, 1822.

WE have not had curiosity enough to enquire into the history of this edition of Mr. Romaine's '*Letters to a Friend*;' but we cannot help expressing some small surprize at the selection which has been made of them, as forming a volume peculiarly suitable to 'gratuitous distribution.' That the reader will find in them many of Mr. R.'s habitual modes of expression, and much of that explicit and pervading reference to Christ as *all and in all*, which at all times gave an evangelical savour to his discourses and compositions, is undeniably true; but it is no less clear that there may be found many other works which are, as being the productions of equal piety, and more discriminating intellects, better suited to general dissemination. We are not advocates for a cold and unimpassioned style when the Redeemer and his mighty deeds are to be held up to love and admiration; we think it very possible that good men have, in their dread of hypocrisy, gone too far in the arctic way of preaching and writing; but we must still think that the most watchful decorum is but due to the majesty of the theme, and that a luscious mode of expression by no means does justice either to the quality or the intensity of the feelings which it inspires. How different from the sameness and superficiality of Mr. Romaine's epistolary effusions, are the letters of the excellent Newton, with their calm and unelevated, but shrewd and weighty good sense, their fine strain of piety, and their decided but liberal exposition of Gospel truth. How different the rich and high feeling which distinguishes the letters of the admirable Rutherford, though even these have some mixtures of over-wrought and unguarded language. As this is not a first edition we shall confine ourselves to these general indications of our sentiments in the present instance. No one can more sincerely venerate

than ourselves the Memory of Romaine, but to do justice to his real merits, abatement must be made for his defects.

The Duty and Importance of Free Communion among real Christians of every Denomination, especially in the present Period: with some Notices of the Writings of Messrs. Booth, Fuller, and R. Hall, on this Subject. 8vo. 1s. 6d. pp. 48.—London.

WE have sometimes heard the question of what is usually termed Free Communion spoken of as one of comparative insignificance, and we have much oftener heard expressions of regret that Mr. R. Hall should have wasted his time and talents on so sterile and unprofitable a subject. For our own parts we differ altogether from these complainants; we cannot think the discussion either barren or unimportant; it seems to us, on the contrary, to involve some of the *prima stamina* of Christianity, and to bear directly on the reality and consistency of the Christian character. With us it is a light matter whether men are Pædobaptists or Antipædobaptists, but it is a most weighty question how far we are justified in dividing Christ, and making unintelligible and mischievous distinctions between the terms of communion and the terms of salvation. Neither can we lament that Mr. Hall chose to employ his rich and powerful mind in this controversy. Undoubtedly we had rather that he should send forth more frequently from the press those models of eloquence which address themselves to men of all classes and all opinions; but since this is not his pleasure, we rejoice that he has exercised his high faculties on a subject which appears to us of the greatest importance.

The pamphlet before us is the production of a sensible man, who seems to have watched the progress of the controversy with much attention, and now steps forward, when the mightier champions have retired, to keep alive the interest which their exertions had awakened. He takes the liberal side of the question, and expresses himself with clearness and simplicity. After discussing the Unity of the Church—the one Baptism, that of the Holy Spirit,

necessary to Communion—the affirmed connection between Baptism and the Lord's Supper—mutual Toleration among Christians—and the historical view of the question, he exposes the evils arising from the principle of exclusion. This principle is, 1. An infringement of the authority of Christ. 2. A violation of the 'royal law' of love. 3. It does violence to the finer feelings of the Christian character. 4. It is the parent of Schism. 5. It is the ground of all religious persecution. 6. It divides Christian families. 7. It unchurches all Christian societies, except in one communion. 8. It presents serious impediments to the universal propagation of the Gospel.

Whether the anonymous author of this tract has much chance of a hearing, after such men as Mason, Feller, and Hall, is somewhat doubtful. We cannot say that he has added much to their arguments, but we have pleasure in giving it as our opinion, that he has delivered his sentiments on an important question, with calmness, candour, and good sense.

Unitarianism a Perversion of the Gospel of Christ: a Sermon, delivered at the Independent Meeting House, Ringwood, March 31, 1822. By Alfred Bishop. London. 9d.

THE activity of Socinians in the dissemination of their anti-Christian principles, the intrepidity with which they return to the conflict after reiterated defeat, and the peculiar confidence with which they assert the hundred times repeated aspersion, call for unwearied efforts on our side, in counteraction of their exertions. Nor have evangelical ministers and laymen been insensible to the necessity for increased energy; many invaluable tracts have been extensively dispersed, and, as we have reason to believe, with signal success. In the present cheap and seasonable publication, Mr. Bishop has contributed a sensible exposition of the perversions of divine truth maintained by this miserable heresy.

"In order to evade the arguments drawn from the plainest and most direct statements of the Gospel, they have recourse to every subtlety and artifice of criticism.—Criticism, in the hands of the writers and preachers of this party, be-

comes, not a fair and legitimate instrument of interpretation, but a method of explaining away the most positive declarations, and of torturing the plainest texts, to make them speak a sense totally different from their obvious and ordinary acceptation. The convenient supposition of eastern metaphors,—strong figures,—flights of imagination, &c. &c. serves to neutralize many passages.—Others are represented, —(and that in opposition to the evidence of the best manuscripts) as interpolations, passages which have been, accidentally, or intentionally, introduced into the sacred text.

—At other times, conjecture, mere conjecture, and that of the wildest and most arbitrary description, is called in to "suggest such changes in the reading, or in the construction, as may render them less hostile to their creed." Thus, on some very unmanageable texts, several, perhaps five or six, of these conjectural accommodations will be presented, of which you may take your choice; and each of which you are told, is "very ingenious and plausible, and what may be just." Or, if no other way of escape remains, they will not hesitate even to dispute the authority, or the intelligence, or the inspiration, of the sacred writers themselves; and thus at once get rid of the difficulty by a sacrifice, at which any one but a Unitarian, or a professed infidel, would tremble. Their ideas, indeed, of the inspiration of the Scriptures are known to be extremely low. Hence, they do not scruple to charge the apostolic writings with containing "forced and fanciful analogies,—obscure and entangled texts,—language calculated to confound and perplex the understanding,—inaccurate and inconclusive reasonings,—and improper applications of passages cited from the Old Testament." "I do not see," says Dr. Priestley, "that we are under any obligation to believe it, (the opinion that the world was formed by Jesus Christ) merely because it was an opinion held by an apostle."—The same writer has elsewhere declared, "that though it should even be proved that the writings of the Apostles distinctly affirm the Divinity of Christ, he would rather reject those writings altogether, than admit the doctrine." While another now living, supposes it possible that the Blessed Jesus "might imagine" what never existed, and might "not be able to distinguish whether what he saw and heard was visionary or real!"—I shall only add;—against such resources as these, what powers of human language can avail? Or, what end can it possibly answer to dispute at all with men, who are enabled, when pressed in argument, of resorting to such methods of defence?"—pp. 22—25.

Our readers will agree with us that this is a fair and forcible exposure.

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

CUMBERLAND.

(Continued from p. 278.)

CROSBY.—It is generally believed that a place of worship for dissenters of the Antipædobaptist denomination once existed at *Old Wall*, in this parish, where Mr. WILKINSON officiated; but his demise seems to have terminated the cause.

GREYSTOKE.—We have received the following information respecting the ancient dissenting church here, from the present minister of Penruddock, Mr. RATHAY. "In the year 1640, a considerable part of this nation apprehended, not only that their civil rights and liberties were invaded, but that the reformation itself was in danger by lawless men. In this juncture counsels were taken in Parliament to oppose that evil design; and in the year 1643, the Parliament advised with an Assembly of Divines of the Established Church, how to advance the work of reformation in England, nearer to the scriptural rule in worship and discipline. The Puritans had all along desired and petitioned for this. The counsels began to operate in Greystoke about the year 1649, when the powers laid aside the incumbent, for what reason I have not learned. Certain commissioners appointed others in his room. In the year 1650, Mr. WEST was sent to Greystoke Church: he was a zealous preacher, and mighty in prayer, but sickly, and soon died. His doctrine being exemplified in his own life, by God's blessing, very effectual on many, in this parish, and particularly on one *John Noble*, in Penruddock, who received lively convictions of divine truth and the world to come; and so began earnestly to inquire about the life and power of godliness. Mr. West resting from his labours, Mr. RICHARD GILPIN, of Scaleby Castle, was introduced at Greystoke—a gentleman and a minister, indeed one of singular gravity, learning, and all valuable qualifications for a minister of the Gospel—a witness and an honour to the good cause of a further reformation, and of great esteem in the churches. In the year 1658, the Associated Ministers of this county abliged him to preach to them at Keswick, and then to print his weighty sermon on

Zech. vi. 13, in which the present generation might yet learn things of peace, and till we do so, who can ever expect to see the 'temple rebuilt.' The ministers then managed the church affairs with much harmony, meekness, and brotherly love, and with more success. All lamented a sad decay of vital religion; and most agreed that one cause thereof was—'the want of godly discipline in the church.' Diversity of opinions in some smaller things, hindered them not from attempting the restoration of it, and in the essentials thereof, men of piety and peace did easily agree, as appears from their account printed in the year 1656. The Associated Ministers in Essex, &c. thought fit to copy some sentiments of the united counties of Cumberland and Westmoreland, which, I presume, (says the historian) Dr. Gilpin practised, and which are thus expressed: 'Having tasted the bitterness of divisions, and knowing that brotherly union has much of God in it, we resolve to walk together as far as we can at present, counting it an unjustifiable pettishness to refuse joining in any thing; because we cannot yet in all things.' To revive discipline, they agreed to try to act in a way of mutual assistance and for mutual satisfaction—that they would make their sermons plain and piercing, suiting the matter and words to their hearers—that they would bend their main force to convince sinners of their carnal security, and press them to accept of Christ as he is offered in the Gospel—that they would promote seasonable lectures where no preaching was settled,—set up catechising, and at set times instruct the people in private—that in forming their particular societies and dispensing sacraments, they would exclude the scandalous, and put a difference between the precious and the vile, and require of all to submit to discipline exercised according to the Scripture rule; and according to the ancient usage of christian churches, in renewing their covenant with God did require of their people an assent to the truth of the Gospel of Christ, and their consent to the terms of the covenant of grace, &c. Greystoke parish was large, had a fair glebe and liberal revenue: it had and has still four chapels. Mr. Gilpin per-

right worthy preaching ministers for their, and allowed generously for their support, himself residing at Greystoke, where he had a Society of Communicants prepared by the foregoing efficacy of the word on their minds and hearts, and manifested in a new life; and to deserve this, each person, in order to admission, passed under some proper examinations. For the better ordering of particular societies, the ministers generally desired such as the Apostle seems to call, helps, &c. 1 Cor. xii. 28; in which the two assemblies at Westminster and the Savoy agree therein, and called them ruling elders; that is, some of the most judicious, pious, prudent, and exemplary persons noted in the church, and chosen by the brethren to help the ministers in inspecting the manners of all, &c.—Whether Mr. Gilpin had such called by that name, I find not; but several deacons he had. And in the year 1636, John Noble was judged worthy to bear that character, according to the holy rule in that case, 1 Tim. iii. 3, 8; so remarkable was his growth in religion and esteem in the church. This young man and such others, set up the exercises of religion in their families, by psalm, praises, and reading the Scriptures, morning and evening, and teaching their households. At the King's return in 1660, Mr. Morland, the old incumbent, surviving, Mr. Gilpin soon gave way to him, so that we find this godly man no more in his parish church, but among the saints, in and with whom is God's delight."

Dr. G. seems to have remained but a short time in this neighbourhood after he had established the church at Penrith; he removed to Newcastle-upon-Tyne, and, of his successors here, a detailed statement may be expected under the account of PENRITH.

HARSHAM—had the honour, in 1579, of giving birth to Edmund Grindall, Archbishop of Canterbury; and who, in his latter and wiser days, was undoubtedly friend of the puritans. It is well known that this circumstance occasioned his suspension from his archiepiscopal office, by an unwarrantable exercise of prerogative on the part of Queen Elizabeth. He said of his native village, that it was "of all that shire, the ignorantest in religion;" and he accordingly directed himself for its spiritual improvement. It has latterly been favoured with the kind attentions of some dissenters in Whitehaven, and the promotion of Sunday schools, and the enjoyment of the preaching of the Gospel, have proved the happy consequences.

HUTTON.—Mr. JOHN JACKSON was ejected from hence in 1662, according to the Act, which is confirmed by the fol-

lowing notice in Hutchinson's List of Incumbents:—"Thomas Todd, ejected by Cromwell's sequester—Jackson, an usurper.—1689. Nich. Thomlinson, Pres. Dean and Ch."

HESKET, New Market—is a neat little market town in the parish of Caldbeck, and may not be unworthy of notice, as containing some ecclesiastical information relating to Nonconformity. Hutchinson (ii. p. 396.) says—"Mr. Tunstall was ejected by the commissioners of Cromwell, and died before the restoration. In 1657, RICHARD HUTTON was rector, who probably was deprived in his turn by the Bartholomew Act; for, in 1663, Arthur Savage, A.M. was collated by Bishop Sterne." Again, in p. 392—"Wood Hall, in this parish, was famous for the residence of GEORGE FOX, the founder of the Quakers, when he established his religion." In p. 393—"Philip, Lord Wharton, by deed bearing date July 12th, 1692, appropriated certain lands in the county of York, as a perpetual fund for the purchasing yearly of 1660 Bibles. Of these, sixteen were to be given, every year, to this parish." And, p. 394—"Three Quaker meeting-houses are in the parish: it does not appear, however, that their numbers increase." The Methodists have a flourishing Society here; and are numerous attended at their various preaching places in the neighbourhood.

ST. JOHN'S CHAPEL—is a chapel in the parish of Crosthwaite, the inhabitants of which have the alternate right, with Lord Lonsdale, of electing the minister. It is conjectured, that the Mr. JAMES CARR noticed here by the Noncon. Mem., was no other than Mr. James Cave mentioned under Crosthwaite of the same work—the names, from their similarity, might very easily have been misunderstood. This highly picturesque and beautiful vale has been occasionally favoured with the pastoral attentions of the dissenting minister at Keswick.

KESWICK.—(The following references to this place appear in the Register of the church at Cockermouth.) "On the 24th day of the 4th month, 1657, the two sister churches, viz. that of Keswick and this of Cockermouth, met at Thornthwaite Chappel, where the two pastours preached: our pastor from the 1 Pet. i. 22; the pastour of their Society, Mr. JAMES CAVE, (of Carr,) from the 1st epistle to the Corinthians, 15th cap. 58th verse. The meeting was comfortable."—"This day (Oct. 31st, 1660) Brother Geo. Benson, Teacher, was, by an order under the hands of five Commissioners sitting at Keswick, ejected unjustly from his publick place, for denying (as was alleged) the baptisme of children—a known falsehood."—"In

this town there is a small dissenting congregation, but no authentic account of its commencement can be collected. It appears probable that its rise was about the year 1715, this being the date of the instrument, by which the meeting-house was conveyed in trust by the gift of Mrs. Ann Waterson, who also bequeathed £200. for the support of the worship. This benevolent lady and her relatives, the late Abraham Allason, Esq. and his lady, eminent for her piety, appear to have been the principal supporters of this place. The minister about this time was the Rev. ROBERT STOTT, who appears to have continued till about the year 1730, when he bequeathed, by will, £10. and the books which composed his divinity library. These, however, though a valuable appendage to the congregation, have through neglect been all lost upwards of twenty years. Mr. Stott appears to have been succeeded by the Rev. JAMES BIGGERS; who was followed by the Rev. W. CHALMERS; and the present pastor is the Rev. THOMAS GRITTON, (of Hoxton Academy.) Through the liberal kindness of a pious friend, resident in London, whose ancestors resided in this neighbourhood, the meeting-house was rebuilt in the year 1803. The congregation continues small; but religion, it is hoped, is improving. A general Sunday school has, within the last twelve months (1819), been established, which is well encouraged, and promises to effect great good." The following is Mr. Nelson's List of Ministers:—"STOT—BENJ. PEELE—JAMES BIGGAR—JOHN CHALMERS, and THOS. GRITTON."

KIRKANDREWS.—Into the parochial school-house of this place, the preaching of the Gospel was introduced about three years ago, by Mr. WHITRIDGE, then of Carlisle, under prospects of considerable encouragement.

KIRKLEVINGTON, or KIRKLINTON—is a rectory, and not a vicarage, as represented by the Memorialist of the Nonconformists; nor has that author been correct in placing Mr. HOOPER as the ejected minister of this parish—to the honours of 1662, this place does not seem to stand entitled. It deserves notice, however, as having given birth to two very eminent ministers among the Quakers or Friends—John Bell and Thos. Story; the latter of whom became exceedingly distinguished, both in England and America; and exchanged worlds in 1742 at Carlisle, leaving behind him a most honourable name.—(Hutchinson's Hist. of Cumb.)

LAZONBY.—Mr. SIMON ATKINSON was the ejected vicar of this parish in 1662; but we have no further notice of him, except that his name occurs in the an-

cient Register of the Parkhead meeting-house, among "the number of persons who laid the foundation of that church."

LONGTOWN.—The Presbyterian chapel was raised in 1798, chiefly through the means of public collections and subscriptions. Mr. WRIGHT was the earliest minister; and is known to the world by his "Sermons on interesting and important Subjects," in 1807. Mr. JAMES CHAMBERS and Mr. ROBERT LAURIE followed in succession as the ministers of this place: and Mr. A. MACFARLANE has now officiated for some years. The congregation is said to consist of from 150 to 200 hearers: but it is to be regretted that Sunday school and village instruction has been much disregarded.

LORTON.—In this beautiful vale there has been preaching for many years, by the Independents, Antipaedobaptists, and Methodists; and such has been the prevalence of christian harmony, that the various parties have often assembled for worship with the utmost cordiality in the same house. It has sometimes been in contemplation to erect a chapel; but, unfortunately, circumstances have not yet proved favourable, though the attendance on preaching has been uniformly very encouraging.

MELMERBY.—To the honours of conscientious Nonconformity in 1662, Mr. WILLIAM HOPKINS, the rector of this parish stands entitled; and his name also appears "in the number of persons who laid the foundation of the church" at Huddlescough or Parkhead. "The church (says the ancient register) was first gathered at Mellerby in the year 1633, Sept. 7th;" but more of this in the proper place.

MILLUM—is justly entitled to notice here, though it may not have to boast of an ejected minister in 1662, or of a Nonconformist congregation at this time in the parish. In the *Beauties of England and Wales*, (xv. p. 234.) it is said—"The Askew family derive their descent from Thruston de Bosco, who lived, in the reign of John, at Aikscough, near Millum, and afterwards at Graymains, near Manchester. Anne Askew, whose name stands so eminent in the pages of martyrology, was one of his descendants." At Townsend and Silecroft, within this township, there has been preaching for several years, chiefly by ministers connected with the chapel at Bootle. A good attendance has usually been ensured; and it is pleasing to observe, as the fruit of these exertions, some instances of the best Nonconformity—even to a "world lying in wickedness."

OUGHTON, or OULTON, near Wigan.—Mr. RUSTON, of Broughton, has transmitted to us the following account of the church in this village. "In the ancient

of all written documents respecting this place, nothing but traditionary reports can be obtained: these may not be perfectly correct and ought to be read with caution. Yet this is the only kind of evidence to be had respecting Oulton. In this village, a small chapel was built in the early part of last century for the convenience of a few Baptists, residing in that part of the county. These good people, it is said, before the building of the meeting-house, attended at Broughton, about twenty miles distant: to remedy this inconvenience, they erected the present little chapel, which has since undergone very considerable repairs. It is not certain, whether there was ever a church formed here or not; nor is it known who first preached to the people after the building of the meeting-house: but some time after, the Rev. ISAAC GARNINER, who afterwards removed to Hamsterly, Durham, and died there, was their minister. When he left, the Rev. THOMAS PALMER, minister at Broughton, supplied them occasionally; till the Rev. MICHAEL WHARTON came amongst them, and continued with them till he died, about the year 1790. Then Mr. HUTTON, from Broughton, began to supply them once in six weeks, during the summer season. In June 1795, I began preaching to them, and still continue. There is an endowment belonging to the place, consisting of a messuage and tenement, and some parcels of land, situate at Stanger, near Cockermouth; left about the middle of the last century by the will of the late Wm. Tiffin, of Thornby, in this county."

PARKHEAD, near Kirkoswald.—The Register of this church commences with the beginning of the 18th century; and contains occasional notices till 1796. "By a MS. presented to me, (so says Mr. Threlkeld) by Mrs. Rebecca Nicholson, relict of GEORGE NICHOLSON, late pastor of the church at Huddlesburgh, in the parish of Kirkoswald, and county of Cumberland, it is plain that the church was first gathered at Mellerby in the year 1653, Sept. 7th; and that the design of these pious Christians upon which they associated together at first may be known, here you have the

"CHURCH COVENANT."

"Being ashamed of our former pollutions in the worship of our God, and our abominations from his Gospel ways, do here this day desire to lament the same before the Lord; looking to and depending only upon the free grace of God in Christ for pardon and healing power, and being sensible also of our want of many Gospel ordinances, and this of church fellowship in particular, which our souls do long after, as one of his precious enjoyments, and most sweet privi-

leges given to and purchased for us by his precious blood.

And having this day supplicated the Lord for a blessing upon our poor endeavours, in order hereunto do now all of us sett ourselves, as in the presence of God, and freely, and with our consent, (yet not without fear and trembling,) enter into a solemn agreement, and promise to walk together as one body in all the holy ways, and pure ordinances of Christ our dear Husband and Head; and to perform all service of brotherly love and holy watchfulness to each other, as the Lord requireth, and also to submit ourselves one to another, according to the order of the Gospel; and all this we do, not presuming upon our own strength, which is nothing but weakness. No, nor by any power of grace received, (which without continual supply from the fountain, is able to act nothing,) but merely and wholly relying upon the gracious and fresh influence from our Lord Jesus Christ, who is our life, our hope, our all in all, who we believe will with a tender eye look upon our day of small things, perfect our beginnings, and carry us as lambs in his bosom through all our temptations, and difficulties, and infirmities, (according as he hath undertaken by commission from his Father,) and bring us into his eternal rest, after he hath wiped all tears from our eyes."

Finis.—"Exscriptis die 3to Junii, 1708."
"The number of persons in laying the foundation of the church, were these following:—William Hopkins, minister, of Mellerby; Simon Atkinson, minister, of Lazonby; M. Singleton; John Mangham, of Mellerby; John Harrison, of Parkhead; Thomas Harrison; George Green, of Mellerby."—[The catalogue is continued to the number of 191, in which the names Lothian, Jameson, Brown, and Threlkeld frequently occur, and whose lineal descendants in this and other parts of the county, continue to be the friends of Christ, and of Nonconformity.] The following extracts are from the register of the church of Cockermouth.

"The same day, (Nov. 19, 1683,) at our meeting, the church appointed Brother Benson, Brother Blethwaite, and Brother Bolton, as chosen men to go to the church gathered in and about Kirkoswald, at the ordination of their pastour.

"The 26th of the 1st month, (1688,) two messengers were appointed, (viz. Brother Benson and Brother Eaglesfield,) to go to the church about Kirkoswald, we having been desired by that church to send some chosen persons, they having set a day apart for the ordaining of one of their members (Mr. John —), a teaching elder among them.

"The 13th of the forecast month, (1st month, 1670,) being the Lord's-day, the church met at the pastor's house, where Mr. ATKINSON, pastor of the church about Kirkoswald, carried on the work of the day.—The 20th of the said month, being Lord's-day, one Mr. NICHOLSON, (see Palmer, p. 386.) teacher of the church about Kirkoswald, carried on the work of the day.

"At the same time, (Feb. 10th, 1670,) order was taken to gather something to be sent to the Brethren about Kirkoswald, who had suffered in the spoiling of their goods, by the late Act against meetings.

"June 12th, (1674,) the church kept a day of praise, especially on the behalfs of the people of God about Kirkoswald, who have been bound of their liberty, and are forced to meet by fours."

(The register of Parkhead then continues.)

"May 29th, 1711, was our place of worship at Huddlescough taken down. The first sermon, preached in it, was upon August 1711, from Titus iii. 8, whence two doctrines were handled that day. 1. That there have been some in all ages, that have abused the grace of God to carnal licentiousness, libertines, and rangers. 2. That the word is certain."

"I was ordained July 4th, 1700.—Caleb Threlkeld."

"On the 9th of Nov. 1712, Mr. Threlkeld was induced to resign his charge of this people. So it is certified in a christian friendly manner in the register. The elders, deacons, and others, 'heartily recommending him in his labours to the grace of God, wherever Divine Providence shall cast him, praying, that through grace he may be further useful, as a burning and shining light.' They also recommended 'his wife to the fellowship of any communion of Christians, and his children,' enumerating all of them, 'to the watch of any other church to which they may remove, that the whole family may have the benefit of church privileges, as they have had amongst us these several years, to the edification of their souls in the truth, as it is in Jesus our Lord.'"

(An interesting biography of this learned and excellent man is given in Hutchinson's History of Cumberland, from which the following is extracted.)

"In this parish (Kirkoswald), in 1676, Caleb Threlkeld, the author of 'A Treatise on the Native Plants of Ireland,' was born. In 1698, he commenced A. M. in the University of Glasgow; and soon after settled at Low Huddlescough, near the place of his birth, as a Dissenting minister. During his residence at Glasgow, he had acquired a taste for botany and physic; and continued to make a

considerable progress in these studies, inasmuch, that in 1712, he took a doctor's degree in physic at Edinburgh; and the next year, having but a small income, and a large family, he removed to Dublin, and settled there in the united character of the Divine and the Physician. Finding himself likely to succeed, in little more than a year, he sent for his family, consisting of a wife, three sons, and three daughters. His practice as a physician soon increased. Soon after his publishing the *Synopsis Stirpium Hibernicarum*, he was taken with a violent fever, and died at his house, in Mark's Alley, Frances Street. He was buried in the new burial ground belonging to St. Patrick's, near Cavant Street, to which place his obsequies were attended by a set of children, educated by a society of gentlemen, to which institution he had acted as physician. He was much regretted by the poor, to whom he had been, both as a man and a physician, a kind benefactor. He meditated a general history of plants; but it does not appear, that he ever published any thing, but the above-mentioned Synopsis, in Dublin, 1727, 8vo: pp. 262."

"May 5th, 1708, the Rev. JOHN SPADEMAN, presented Baxter's *Practical Works*, in 4 vols. for the use of the resident minister, and his successors for ever.—There are memoranda of Bibles given to the ministers for distribution by Philip, late Lord Wharton, Oct. 1716.—April 10th, 1728, THOMAS WALKER was set apart for the work of the ministry, by fasting, prayer, and imposition of hands. The following ministers being present: Messrs. Dickinson, Carlisle; Wight, Brampton; Scot, Keswick; Rotherham, Kendal; Wilson, Penrith; Wilson, Alstonmoor; Astley, Whitehaven; Atkinson, Penriddock. My Thesis was upon the following question, viz. *An Prophetic Veteris Testamenti ad litteram adimpleta sint in Jesu Nazareno?*"

"In Oct. 22d, 1732, ADAM DEAN was invited; and April 10th, 1734, was set apart for the work of the ministry, by fasting, prayer, and imposition of hands. The following ministers being present. Mr. Dickenson, of Carlisle; Mr. Astley, of Whitehaven; Mr. Rotherham, of Kendal; Mr. Threlkeld, of Penrith; Mr. Walker, of Cockermouth; Mr. Kilpatrick, of Stainton; Mr. Wilson, of Alstonmoor; Mr. Helm, of Penriddock; as also these two from Northumberland, Mr. Dean, of Palatone; Mr. Crossland, of Woodside. The place of ordination was at Brampton. My Thesis was, *An animæ bonorum ante Christi adventum resurrectionem mortuorum non possint obtinere statum felicitatis receptæ fuerint?* and my sermon upon John vi. 44.—Mr. D. continued here upwards of 30 years

There is a blank in the register from Mr. D.'s settlement, and during the ministry of his two immediate successors; RICHARD PAXTON and GAVIN HADDOCK, who remained here but a few years. The next entry is, November 7, 1796, Andrew Carnison came; and left in 1805. Mr. C. had been for a short time the minister of a Burgher congregation at Amanshire, prior to his coming to this place; he came originally from the North of Ireland. During his stay here, the congregation is said to have declined very considerably; and in 1805, he removed to the charge of a people at Cotherstone, near Barnard Castle. The congregation were happily and speedily favoured with the services of Mr. JAMES SCOTT, a native of the North Riding of Yorkshire; and who, though he had not enjoyed the advantages of an academical education, was, by native genius and self-improved talents, exceedingly well adapted for the office of an 'Evangelist.' A decade of years he laboured, 'in season and out of season,' supplying his own people with the faithful administration of Christian ordinances, and spreading the Gospel in every village and district around him. It was his conviction, that ministers should not restrict their pastoral regards to their immediate flock, but should imitate the Apostles and the Saviour, 'who went about doing good.' This worthy and successful minister exchanged worlds at the house of his friend, the Rev. Timothy Nelson, Salkeld, on the morning of January 6, 1815. The circumstance was awfully sudden, as he had

suffered no previous indisposition; but there were satisfactory reasons for believing, that, in this case, 'sudden death was sudden glory.' As a proof of the high estimation of his character, his associated brethren promptly exerted themselves on behalf of his family; and were successful in procuring a comfortable subsistence for the support of his bereaved widow and numerous children. This interesting station has been since occupied by Mr. JOHN HADDOCK, who received a preparatory education from the Rev. James Jackson, of Green Hamner-ton, Yorkshire."

(The following is extracted from a letter of the last gentleman.)

"We have about 35 communicants. Our hearers vary much according to the season of the year. When the weather is favourable, we have frequently, I believe, nearly 200 people, and sometimes we have not less than 50 or 60, so that I scarcely know what number to fix as stated hearers. The villages I preach at regularly are the following: Kirkoswald, Renwick, Scalehouses, Croftin, Newbiggin, Albyfield, Glassonby, Gambleby, besides Salkeld and the chapel at Parkhead."

(Mr. Nelson has given the following as the list of ministers at Huddlescaugh or Parkhead.)

"Rev. Messrs. George Nicholson, Hope, Caleb Threlkeld, Thomas Walker, Adam Dean, Richard Paxton, Gavin Henderson, Andrew Carnison, James Scott, John Haddock."

II. MISCELLANEOUS.

Port of London Society.—Monday, May 6, the Members and Friends of this Society assembled at the City of London Tavern, to celebrate their Fourth Anniversary. The Right Hon. Lord Gower, on taking the Chair, remarked that it was a truly delightful and joyful sight to see so many supporters of this excellent and highly useful Institution collected together to celebrate their Fourth Anniversary; and also, under Divine Providence, to assist in promoting the spiritual and eternal happiness of that valuable body of men, the British Seamen, whose long and tried services justly merited their utmost gratitude and most affectionate regards.

The Rev. Dr. Newman then shortly implored the divine protection and favour, in a suitable address to the Throne of Mercy.

The Report commenced with advertising to the preaching on board of ship, and proceeded to inform the Meeting that "at most of the out-ports of the

United Kingdom, Seamen have now chapels devoted to their use. Preaching on board of private vessels has also greatly increased; and in various ways the moral and spiritual welfare of this interesting class of men has been promoted.

A letter is quoted, reciting the like measures adopted in the United States of America—particularly at Boston.

The unwearied exertions of "the British and Foreign Seamen's Friend Society," in establishing Devotional Meetings of Seamen under the Bethel Union Flag, is then honourably mentioned; and a small Society of the same nature said to be established at Gibraltar.

The Floating Chapel continues to be well attended, and an annual service has been established on the 4th of June, in honour of his late Majesty. Several anecdotes are then quoted to shew the effects of religion upon Seamen, and the great moral change now taken place among them.

London Female Penitentiary.—The Annual Meeting of this most benevolent Society was held on Monday the 6th of May, in the great room of the Crown and Anchor Tavern, Strand, and was very numerously attended.

At half-past twelve o'clock, W. Wilberforce, Esq. M.P. took the Chair, supported by several eminent characters.

The Report of the last year's proceedings was immediately read by the Secretary, from which it appears, that 149 applications have been made to the Society. Fourteen young women had been placed in situations, 39 restored to their friends, 21 discharged or left on their own account, one had been passed to her parish, and one died. Several affecting anecdotes were related of some of the applicants. Letters had been received from those who were placed in service, expressing their gratitude, and requesting permission to become subscribers. There are now 100 inmates in the Asylum.

The Report next detailed the operations of the Society established at Brighton, on the 15th of April, under the auspices of his Majesty, which had effected great good in that town. The subscriptions raised during the last year amounted to £4075. 19s. and the expenditure to £125. less, but there still remained a balance against the Society of £500. The Report concluded by calling for additional pecuniary assistance to enable the Committee to support the many cases which come before them.

The Rev. Dr. Winter and Mr. Wilberforce, with other Gentlemen, addressed the Meeting in powerful speeches in support of the Institution.

The Report was ordered to be printed and circulated, and thanks were voted to the several Officers for their meritorious exertions. The acknowledgment of the Meeting was also voted by acclamation to the Chairman, after which the Meeting adjourned.

Sunday School Union.—The Annual Meeting of this Society was held on Tuesday Morning, May 7, at the City of London Tavern, Joseph Butterworth, Esq. M.P. in the chair. The Company assembled to breakfast between 5 and 6 o'clock in the morning, and the chair was taken at half-past six. About 1000 persons were present.

The Report stated, that the total of Sunday Scholars in London and its vicinity, was 52,549 children, and 478 adults, taught by 4,870 gratuitous teachers, being an increase of 3,687 scholars in the past year. Several new Sunday School Unions had been formed during the last year. In three counties in Wales, there was a total of Sunday scholars, including children and adults, amounting to one-fifth of the population.

The Report exhibited a total of 600,000 Sunday Scholars in Great Britain and Ireland, in addition to which there were many places from which no returns had been communicated.—The Report then alluded to the spread of education generally throughout the world, and especially by means of Sunday Schools; 9000 scholars were stated in the New York Sunday School Union, and 24,000 connected with that of Philadelphia.

The Report met with great applause, and the Rev. Messrs. Winter, Scott, and several other Gentlemen addressed the Meeting in eloquent speeches, when the Meeting broke up, and a liberal subscription was made at the doors.

We have received from Glasgow several "Reports" of a very gratifying description, a part of which we must defer until our next number.

Presbytery of Glasgow, March 29, 1822.

—Dr. Burns went over the same ground he did last year, with respect to the possibility of an union of the seceding bodies with the establishment. "Why," said the Doctor should restrictions be laid on us to prevent an intimacy on religious points, when in civil matters all degrading distinctions have been set aside? Why may not a faithful preacher in the one body be enabled to exert his talents by preaching to the members of another, when, with the exception of one point, they are the same in doctrine, in government, in discipline, in faith, and in hope?" The consideration of the subject was afterwards resumed with greater energy and feeling, and the Doctor intimated that he would probably soon have the honour of making a specific motion on the subject.

A petition was then read from gentlemen in the neighbourhood of Spring Bank, for obtaining a chapel of ease in St. George's parish; there were 1863 families and 9641 individuals in that parish; 5762 of whom were above twelve years of age; the church could only hold 1200.

By the spirited exertions and influence of Dr. Muir, £700, had been raised and more was expected; £150. to be allowed for stipend.

On the same day a petition was put in from the inhabitants of St. John's parish. There is in that parish a population of 8000—5000 above twelve years of age; the church holds only 1640. £1,500. has already been subscribed.

In Spring Bank, the right of election of a minister is to be invested in the proprietors of seats. In St. John's, the election is to be confined to the subscribers of £100. with a vote for each £100. or to be vested in seat-holders.—Dr. Chalmers has subscribed £700.

Congregational Union for Scotland.—The Annual Meeting of the Congregational Union for Scotland, was held in Glasgow on the 3d and 4th of April. The Meeting was well attended, and was a pleasing instance of the effects of union among Christians. The sermons were preached on Wednesday, at seven o'clock, in Dr. Wardlaw's, by Mr. Russel, Dundee, and in Mr. Ewing's; on Thursday, at eleven o'clock forenoon,—both these gentlemen have been requested to publish their discourses.

On Thursday evening, at half-past six, the meeting for business was held, when the report of last year was read, several neat and appropriate addresses delivered, and the multitude present departed under the impression, that it was the work of the Lord, and his blessing would assuredly follow it.

The most pleasing part of the report was what related to the Societies exertions, as a Home Missionary Society; there are nine of their preachers, who hold forth the word of life in the Gaelic language, and these itinerate through the dark places of the Highlands and isles.

The report will be published, when we hope to be able to lay a more particular amount of their operations before our readers.

Nottingham Sunday School Union.—On Easter Monday, was held the 12th Annual Meeting of the above Union, in the Chapel, Halifax Place. From the report of the Union, it appears, that the number of children have increased since the last report more than 1000, and the teachers 165; and 87 young persons educated in the schools of the Union, have become members of various Christian churches during the last year. The total number of children now in the Union, is 11,890, and of teachers 1,665. Very excellent addresses, (containing suitable and appropriate advice both to teachers and children,) were delivered by the Rev. Messrs. Allint, Jarman, Draper, Shuttleworth, and Smith, of Nottingham; and Jones, of Chesterfield; and Shaw, of Ilkeston. A very suitable sermon was preached in the evening before the friends of the Union, at Salem Chapel, by the Rev. John Osney.

Newport Pagnell Evangelical Institution.—The tenth anniversary of the Newport Pagnell Evangelical Institution for Educating Young Men for the Christian Ministry, was held at the Rev. T. P. Bull's meeting-house, on Tuesday, the 21st May, when the Rev. J. Hyatt, of London, preached in the morning from Ephesians iv. 8.; and the Rev. J. Innes, of Camberwell, in the evening from Philip. ii. part of the 16th verse.

In the afternoon a most satisfactory report was made of the proficiency of the

students, and of the acceptance and usefulness of their occasional labours, to a numerous and respectable assembly who testified their conviction of the utility of this Institution, by their liberal contributions; still, however, a considerable addition to the annual income of the Society is necessary to enable the Committee fully to avail themselves of the peculiar advantages which its situation presents.

The friends of this Institution residing in London and its vicinity, will hold their annual meeting on Tuesday evening, 23d July, at the King's Head in the Poultry. The Chair will be taken at six o'clock.

Hoxton Association.—The Annual Sermon before the Ministers of the Hoxton Association, will be preached by the Rev. Joseph Turnbull, A.B. Classical Tutor at Wymondley Academy, on Tuesday evening, July 2, at Hoxton Chapel; the subject—"Christian Fellowship." The Meeting of the Ministers for Conference and Discussion will be held on Wednesday morning, at ten o'clock, at the Rooms, No. 18, Aldermanbury.

Essex Annual Meetings.—The Annual Meeting of the Associated Ministers of Essex will be held (D. V.) at the Rev. J. Savill's, Colchester, on Monday, July the 8th, at four o'clock in the afternoon, when the early attendance of the members is particularly requested on special business.—On Tuesday morning, the 9th, the Annual Meeting of the Congregational Union will be held, when the Rev. T. Morell, Tutor of Wymondley Academy, will preach; and that evening the Rev. A. Wills, of Coggeshall, will preach.—On Wednesday morning, the Annual Meeting of the Essex Auxiliary Missionary Society will be held, when the Rev. J. A. James, of Birmingham, will preach; after which the general business of the Society will be transacted.

April 12th, died suddenly, in the prime of life, the Rev. Isaac Anthony, the respectable pastor of the Independent Church, at Bedford, leaving a widow and nine children, with his bereaved church and congregation, to lament the loss they have sustained. This admirable man, with his usual health and spirits, preached 3 times the Sabbath previous to his death.

On Thursday evening, June 6th, 1822, died at Bath, after a short illness of only four days, the Rev. Samuel Newton, of Witham, Essex. He was supplying at Argyle Chapel during Mr. Jay's visit to the metropolis, and preached twice; he had administered the Lord's Supper with more than his usual energy and feeling on the preceding Sabbath. On the Monday he felt himself indisposed, and medical aid was obtained, but no danger was apprehended till a few hours before his dissolution.

